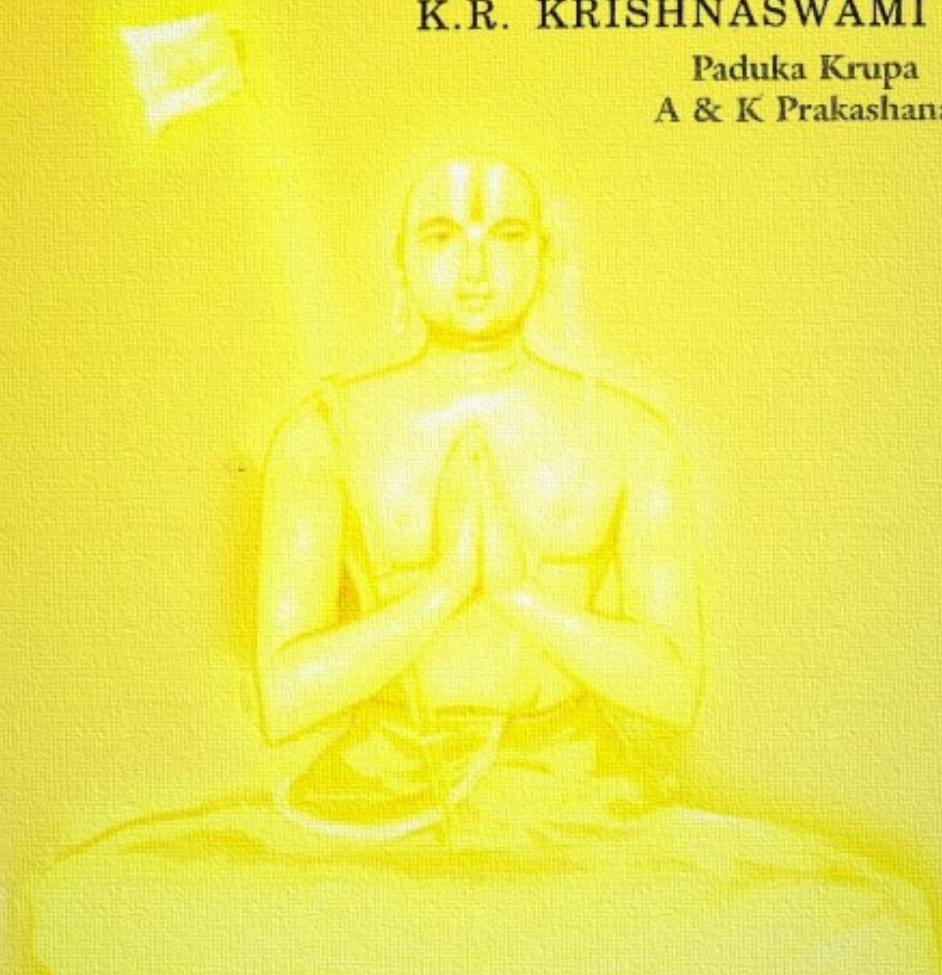


Amudhanaar's

SRI RAAMAANUJA
NOOTRANDHAADHI

Kethandapatti Nallaan Chakravarthy
K.R. KRISHNASWAMI

Paduka Krupa
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DEDICATION

My aachaarya, His Holiness Srimad Andavan, completes the age of 70 years to-day, the 8th June 2005. The aachaarya has been rendering yeoman service to the community at large. I have great pleasure in dedicating this book 'Sri Raamaanuja Nootraandhadhi' to His Holiness on this happy occasion. It is indeed highly appropriate and opportune that this book which glorifies 'kainkaryam' to one's aachaarya is being dedicated to His Holiness - a humble dedication by one of his shishyas.

*Paarthiva, Vaikaashi
Thiruvaadhirai
(8 June 2005)*

K.R. Krishnaswami

The author is extremely thankful to Sri Sri H.H. Rangapriya Swamigal for his most appropriate foreword and the enlightening message contained therein.

FOREWORD

By His Holiness Sri Sri Rangapriya Mahadeshika Swamigal

శ్రీ:

Srimathē Raamaanujaaya Námah

Srimathē Nigamaantha Mahadesikaaya Námah

Srimathē Srinivaasa Mahadeshikaaya Námah

Sri Brahmathantra Párakaala Gurubhyō Námah

Srimathē Sri Ranga Mahaayoginē Námah

We welcome with Naarayana Smaranas this beautiful edition of Sree Raamaanuja Nootrandhaadhi adorned with the original text in Tamil, Kannada and English, as well as word-by-word meanings and explanatory notes in English. The author himself at the outset puts forth the salient features of the sacred work and its significance in our devotional literature. We commend this excellent work to all the members of the Srivaishnava fraternity, who have taken refuge in the Lotus-feet of Bhágavaan Sri Raamaanujaacharya.

The author's acknowledgement to previous commentators on the text shows his honesty and humility. The Raamaanuja Nootrandhaadhi shines as the final part of the illustrious Dravida Divya Prabhandham and serves as a divine composition for recitation during the Utsava-outings of the Lord and the aacharyas.

These verses conjure up before our mind's eye the resplendent picture of the great aachaarya Bhagavaan Raamaanuja, his golden character, and his position as an aachaarya par excellence. They also served as an inspiration to later stothra-works such as : Yathiraja Vaibhavam, Yathiraja Prapatthi, and Yathiraja Bhajanam. The revered Vedantha Desika himself prays to God to qualify him to sing these verses.

The following are the qualifications of an aacharya, according to Sri Vedantha Desika :

1. An aacharya should be an accomplished soul.
2. He should belong to a good tradition.
3. He should be firm-minded and be free from sins.
4. He should be a man of light and learning.
5. He should have seen the truth face-to-face.
6. He should be rooted in 'sattva guna'. He should be truthful in thought, word and deed.
7. He should be leading a saintly life as described in the shastras.
8. He should be free from ostentation, envy and jealousy.
9. He should have conquered the senses.
10. He should be an ocean of mercy.
11. He should have the closest and long-stretching relation with his disciple.
12. He should correct the disciple when the latter goes out of the way. He should remove the darkness of ignorance and destroy the sins in his disciple, thereby lifting him to the position of spiritual equality.
13. He should be considered by the disciple as God himself. There is no god greater than such an aachaarya :

“ଆଜ୍ଞାଯାଦିକ ଦେଵତାଂ ସମ୍ବିକାଂ ଅନ୍ତଃ ନ ମନ୍ତ୍ରମହେ”

*“aachaaryaadiha devataam sámádhikaam anyaam
namanyaamáhē”*

Sree Raamaanuja, as portrayed in Nootrandhaadhi, was the home of all the above virtues. Though very soft towards the devotees of true religion, he was a terror to the followers of six heretic faiths, like the charvakas, whom he purified. He was free from all blemishes and a home of all that is good and golden.

Works on the life and works of the revered Raamaanuja can be counted on our fingers. The Raamaanuja Nootrandhaadhi was a contemporary work of Sri Raamaanuja, written by one who was one of the closest to him. The Raamaayana and Vishnu Sahasranama were recited in the presence of their heroes themselves, receiving their approval and blessings.

The same is the case with Raamaanuja Nootrandhaadhi. The authenticity of this blessed work is unquestionable. The Svethaaasvathara Upanishad declares that he alone gets enlightenment [on the teaching of the Upanishads] who has the greatest devotion to the Lord and has the same devotion to the spiritual teacher.

Sri Raamaanuja was like a father, mother, son, friend, teacher, master, assets and even the very self to his disciples. His ability to lead his disciples to liberation is beautifully pictured in the following anecdote in his life :

'Once the child prodigy Raamaanuja was very eager to know from Lord Varadaraja Himself whether he would attain Moksha or not. He sent his heartfelt application of enquiry to the Lord Himself through his dearest devotee Thirukkacchi Nambi and, lo ! and behold, he received the following reply : "whether Raamaanuja gets liberation or not, is a different matter, but we assure liberation to all those who are recommended for salvation by Raamaanuja".'

In its faith and devotion to the aacharya, the Raamaanuja Nootrandhaadhi can be compared to the lyric Kanninun Shirutthaambu of Madhura Kavi, in which the poet praises the teacher Nammaazhwaar as being equal to God and even superior to God.

The "Gayathri" is hailed as the mother of Vedas, (Vedamaataa) and the greatest among the mantras : "Na Gayathrya samomanthräh". When chanted with devotion, 108 times, with an understanding of its meaning, it bestows all the fourfold goals of life. Same is the case with chanting of the Raamaanuja

Nootrandaadhi with 108 verses, and having the sacred name of Raamaanuja imprinted in every stanza of the lyric. It is highly praised as 'Prapanna Gayathri'.

The commentary of the author, Sri Nallaan Chakravarthy Krishnaswami, inspiring this spirit in the hearts of devotees is undoubtedly a praiseworthy book. May it bring name and fame to the author like his other works for the glory of Sree Raamaanuja Darshanam and Sreevaishnava Dharma.

With Naarayana Smaranam

Sri Sri Rangapriya Sreeḥ

Sree Sree Astanga Yoga

Vijnana Mandiram

Ashada Shukla Ekadasi

17th July 2005

PREFACE

'Sri Raamaanuja Nootrandhaadhi by Thiruvarangathamudhanaar (Amudhanaar, to be short) is a very important book of hymns on Sri Raamaanuja forming the last composition in 4,000 Divya Prabhandham. One would do well to recall that just as Raamaayana was sung in the presence of Sri Raamaa Himself, this work also has had the distinction of being recited in front of Sri Raamaanuja, who in fact permitted it to be included under the Divya Prabhandham of Aazhwaars.

Unfortunately, we do not have many authentic works telling us about Sri Raamaanuja, and his unique and remarkable achievements, which changed the course of the lives of multitudes ; and woefully even poorer is the number written by contemporaries or near-contemporaries. Nootrandhaadi has the distinction of being written during his lifetime by someone who had become very close to him.

Sri Raamaanuja Nootrandhaadhi stands alongside 'Sri Kanninun Shirutthaajmbu' of Madhura Kavi Aazhwaar, both devoted to the undivided loyalty to an aachaarya by even consigning the Lord Himself to a corner ! While the former runs into 108 stanzas, the latter has a mere 11 stanzas. Just like Madhura Kavi who says that the perfect soul of Thirukkuruhoor (Sri Nammaazhwaar) is all that that is material and important in this world, so does Amudanaar proclaim that there is nothing beyond Sri Raamaanuja.

Amudanaar's Nootrandhaadhi has the name of Raamaanuja etched in each stanza and he has raised it to the level of Gaayathri - some people call it as 'Prapanna Gaayathri' - the third thanian has compared the Raamaanuja's name with Gaayathri (or Saavithri, meaning the same.)

Amudanaar has composed the Nootrandhaadhi in Kalithurai Andhaadhi style. The picture painted about himself is not far from our own - caught in the web of material enjoyments etc. resulting in our negligence to ponder over 'here and hereafter'. Just as Sri Raamaanuja readily uplifted Amudanaar, there are aachaaryas even

to-day keenly waiting to help us to overcome the cycle of births and deaths by getting us sharanaagathi at the lotus feet of the Lord.

To enable the preference of the reader for the script he is most comfortable with the original text (moolam) has been given in three languages : Tamil, Kannada and English. The word-to-word meanings and explanations are provided in English. I have had recourse to refer to three important books on the subject : Pillai Lokachaarya's commentary as edited by Kandhadai Thiruvenkataachaary in Tamil (1889), Utthamoor Viraraaghavachaarya's book in Tamil (1975) and Mysore Andavan's book in Kannada (1959). As usual, I have drawn on the support from my wife, Smt. Vasanthi, in referring to relevant portions in Tamil books.

The DTP work has been ably handled by Ms. Sudha - I thank her and Sri S. Swaminathan of M/s. Sri Maruthi Graphics. My thanks are also due to Sri A. Sharada Prasad and Sri Kiran for timely printing and cover- design respectively.

K. R. Krishnaswami

INTRODUCTION

1. Nootrandhaadhi - Charama Prabhandham :

The devotional outpourings of the 12 aazhwaars go under the name of 'Naalaayira Divya Prabhandham'. The subject work by Amudanaar forms the last part of this collective work (Charama Prabhandham) and it has to its credit of being heard by the one on whom it was written thereby obtaining what may be termed 'a seal of approval'. Further this holy work was authorised to be included under Divya Prabhandham by Sri Raamaanuja himself. Vedantha Desika makes mention of the author and this work in his 'Prabhanda Saara' thus :

.....mun, bhoosurarkōn thiruvarangatthamudanaarun
ponnadimēl andhaadhiyaaha pōtri peshiya nál kalithurai
noothettu paattum pizhaiyárávē yenakkarul shey pēnineeeye !

Here Vedantha Desika requests Sri Raamaanuja to bless him to be able to recite the Nootrandhaadhi regularly, without break. Such is the holiness of this work !

2. An Important Source Book :

Amongst the prominent source books on Sri Raamaanuja which provide an authentic picture of Sri Raamaanuja, there are only a few ! One can cite besides Nootrandhaadhi, Vedantha Desika's 'Yethiraaja Sapthathi' (74 slokas), Manavaala Maamuni's 'Yethiraaja Vimshathi (21 slokas) and Váduhanambi's 'Yethiraaja Vaibhavam' (114 slokas). All the works eulogise Sri Raamaanuja's contribution in developing Vishistaadvaita Philosophy and Raamaanuja being described as 'samsthaapana aachaarya' of the concept of Lord Sriman Naaraayana being the Supreme Lord and everything being subservient to Him.

3. Amudanaar, the Composer:

Amudanaar belonged to a family bearing the name 'Moongilkudi'. He was born under the star 'hastham' in the tamil month of Panguni, and the year of birth is not known.

He (as also his ancestors) served Lord Ranganaatha at Sri Rangam and his name Thiruvarangattamudanaar owes to this connection with Sri Rangam Temple.

He was well-versed in 'shaastras' and 'Prabhandham' and deserved the prefix 'Ubhaya Vedanthin'. He came to be known as 'Peria Koil Nambi' and he had become a 'purohitha' for the temple wielding great influence amongst the people.

4. Initial Discord with Sri Raamaanuja :

Interestingly the period prior to his becoming a 'shishya' of Raamaanuja / Koorathaalwaan, there seems to have been some 'unwelcome vibes', between the two. To the chagrin of Sri Raamaanuja, Amudhanaar's position of being a purohita witnessed, or was interpreted as, interference in Raamaanuja's activities. It is said that The Lord Ranganaatha Himself appeared in a dream, to Raamaanuja and pleaded on behalf of Amudhanaar ! Raamaanuja was said to be preparing himself to leave Sri Rangam. However as he was thinking loudly of discussing the matter with his shishya Koorathaalwaan, Amudhanaar had come to (recognise and) realise the greatness of Sri Raamaanuja, whose fame was spreading far and wide. He came to Raamaanuja and sought to become his shishya, but the former asked his 'shishya' Koorathaalwaan to take charge of Amudhanaar and accept him as his 'shishya'.

As desired by Raamaanuja, Amudhanaar became wholeheartedly Koorathaalwan's shishya. With time Koorathaalwaan prevailed upon Amudanaar to hand over the temple keys to Raamaanuja setting at rest the discord that had existed before.

5. Kálitthurai Style :

Amudhanaar has composed the nootrandhaadhi in Kálitthurai andhaadhi style. As in the case of any andhaadhi style the last word of the previous hymn becomes the first word of the succeeding hymn. For example – the last word of the previous hymn : Sholluminē (43) becomes the first word of the next hymn : Shollaar.....(44). This helps in memorising the text.

6. Reciting Nootrandhaadhi :

The style of reciting nootrandhaadhi calls for some practice and when sung properly it is quite appealing. As in the case of other Prabhandham works, this also calls for the help of a teacher.

It is the accepted practice of the ‘bhaagavatha goshti’ to sing Nootrandhaadi during ‘Thirunakshathram’ festivals of aazhwaars/ aachaaryas and is the preferred prabhandham during Lord’s outing (purappaadal / Thiruveedhi Uthsavam). In fact, the Prabhandha goshti leads the Lord while Veda goshti follows him from behind.

PRAPANNA GAYATHRI

Sri Raamaanuja Nootrandhaadhi comprising 108 hymns by Amudhanaar is deemed 'Prapanna Gayathri' calling for daily paaraayanam in one's life. This charama prabhandham (i.e. appearing last in Divya Prabhandham) containing the gist of teachings of the twelve aazhwaars has Raamaanuja's name imprinted in each pasuram or hymn - the holiness and great qualities of Raamaanuja had such a profound effect on Amudhanaar, his outpourings zeroed in on that 'thaaraka naama' which ought to have sounded like Gaayathri mantra to him. Gaayathri mantra must have been close to the heart of Raamaanuja who had mastered the core of all Vedas and Upanishads and it is therefore not inappropriate for Amudhanaar to raise the name of Raamaanuja to stand alongside Gaayathri : to the Lord Himself Gaayathri meant the best of poetry (Gaayathri Chandsaam aham : Gita : ch 10/25). Amudhanaar has expressed in his Nootrandhaadhi that Raamaanuja achieved whatever Raama and Krishna could not do viz. reforming vast groups of people to realise who the Supreme Lord was and what was their goal in life. Looking from that angle, the chanting of the name 'Raamaanuja' ought to bring immense benefits to the 'adhikaari' just like Gaayathri.

The term 'prapanna' presupposes that we are all subservient to the Lord having undergone sharanaagathi. The third 'thanian' talks about the power of uttering 'Raamaanuja' comparing well with Gaayathri (or Savithri, meaning the same). After all Gaayathri calls for one's intellect to be utilised for good deeds (Dhiyo Yōnah Prachōdhayaa aath) and so do the teachings of Raamaanuja inspire one to climb up the spiritual ladder.

THE NOOTRANDHAADHI AND KANNINUN SHIRUTTHAAMBU

There are three supreme examples of undivided loyalty to the aachaarya (bhaagavatha seshathva) and each one almost represents a 'yuga'. The first one from Threethaa yuga is none other than the celebrated relationship between Shatruugna-aalwaan and Bharatha-aalwaan, the former having taken the latter as his aachaarya ; the younger brother despite being aware of Sri Raama's loftiness could not see beyond Bharathaalwaan. He practised bhaagavatha seshathvam unfailingly.

Towards the end of the Dwaapara yuga, there appeared Madhura Kavi, who became a consummate shishya to Sri Nammaazhwaar. He wrote a mere 11 hymns, titled 'Kanninun Shirutthaambu', which, due to its extraordinary message, has become a passport or entry gate for throwing open the delightful Prabhandham of Sri Nammaazhwaar's Thiruvoimozhi, described as Draavida Veda Saagaram. Madura Kavi declares in his Kanninun Shirutthaambu -

*naavinaal navittru inbam yezdhinēn, mēvinēn avan ponnadi
thēvu mattriyēn Kuruhoor Nambi, paavi-ninnishai paadithiruvanē"* mezmeye I

(Reciting my aachaarya's name brings extreme joy to my tongue. I know no other god excepting him. By reciting his prabhandham, I fulfil my existence).

The composer of Nootrandhaadhi, who was a contemporary of Sri Raamaanuja (Káli Yuga) echoes similar feelings in his hymns.

At one place Amudhanaar exclaims : My master Raamaanuja ! my heart melts thinking constantly about your noble qualities, my tongue keeps uttering loudly "O Raamaanuja ; while my terribly sinned hands clasp to show obeisance. My eyes crave to see you,...' Madura Kavi says in one of his hymns that his aachaarya's name is sweeter than that of the Lord Himself.

In Nootrandhaadhi Amudanaar demonstrates extreme subservience to his aachaarya (in total negligence of the Lord, as it were, in whom we do sharanaagathi).

HERETIC FAITHS

In many a hymn Amudanaar talks about the six heretic faiths (those rejecting commonly accepted concepts) vanquished by Sri Raamaanuja to establish firmly the most acceptable philosophic concept known as Vishistaadvaita, which adopted the samanvaya route retaining / accepting the essentials only, of schools in so far as they did not contradict the Brahma Soothras. One required to be extremely learned in Vedas, Upanishads, Itihaasa, Divya Prabhandha, Aagamas etc., to be able to achieve such a 'samanvaya'.

The heretic schools were faiths like charvaakas, bauddhas, pashupathas, jains, saankhya, yoga which were refuted with detailed conclusions / commentary by Raamaanuja in his Sri Bhaashya. The second chapter of Sri Bhaashya, known as 'Avirodhaadhyaaaya' has dealt with these faiths.

THE PICTURE OF SRI RAAMAANUJA EMERGING FROM NOOTRANDHAADHI

Unalloyed devotion and an utter sense of disappointment for having wasted his life (like us) till realisation dawned on him through benevolence and proximity of Sri Raamaanuja, paraphrase the 108 hymns of Nootrandhaadhi. In hymn after hymn, he recounts the great qualities of Sri Raamaanuja in drawing him to the latter's lotus feet and expresses gratitude to him for having chosen such a lowly one for receiving his grace. The picture emerging from the 108 hymns is summarised below :

- 1) Amudanaar ascribes holiness to the name 'Raamaanuja' as being same as that of Gaayathri. He estimates Raamaanuja's achievements to rank higher than that of the Lord in the matter of changing people and making them aware that Sriman Naaraayana is the Supreme Lord and everything else is subservient to Him. The godmen, he says, considered Raamaanuja as their saviour and lodged him in their hearts as treasure, a foremost ascetic, a tapasvi.
- 2) Raamaanuja's influence on Amudanaar was so deep that the latter could not think of anything else but Raamaanuja's noble qualities like approachability, benevolence, compassion, coolness of mind etc.,
- 3) At some places Amudanaar feels that Raamaanuja is Lord Himself having come down with a mission, a torch-bearer of aazhwaar's Prabhandham, provider of a bhaashya for Bhagavadgita, a mahaathma, who lifted the Vedas from morass - an epoch-making effort to retrieve the glory of Vedas.
- 4) His generosity is comparable only to a dense rain-bearing cloud which yields rain without expecting any return.

5) Amudhanaar recalls Raamaanuja's close links with Nammaazhwar's Thiruovoimozhi for establishing bhakthi/ prapatti maarga and lauds his achievements in refuting the heretic faiths and establishment of the most acceptable Vedanthic concept of Vishistaadvaita. He refers to Raamaanuja's incisive logic, keen intellect and adeptness which scored victories over adversaries.

6) Káli gets a rough treatment at the hands of Amudhanaar and he loses no opportunity to say that Káli was humbled by Raamaanuja through revival of 'dhaarmic path'.

Pánchaayudhas of the Lord find special mention and Amudhanaar reckons that all these divine weapons have taken a combined 'avataara' in the form of Sri Raamaanuja.

He warns Yama's (southern !) henchmen not to come anywhere near Raamaanuja's devotees who have a protective cover in the form of Sri Raamaanuja.

7) On the personal front, he recalls Raamaanuja lifting him out of the abyss of sins, terrible deeds and sensual pleasures. He talks about Koorathaalwaan and quotes from his work (sthavas).

8) He says his body parts and sense organs act involuntarily in chanting his name or doing obeisance to Sri Raamaanuja - eyes long to see him, hands clasp etc., etc.,

9) He refers to Sri Raamaanuja's generous quality of praising his own shishyas so that others could know their value - he had observed that not many realised how learned they were with religious practices (anushtaanam) and were capable of getting sharanaagathi for them just like himself.

10) 'So great is Raamaanuja that I do not have necessary qualifications like other poets to describe them – all the same these hymns composed by me, I hope, will be accepted as 'Uttama Stuthi' on "Raamaanuja" ' says Amudhanaar.



THANIANS
(Invocation / Reverential Verses)

முனைய விநேயகல் மூஸ்கீங்கியமுதன்
போன்று சமூக சமூகர்ஷாமா, என்றேய
தீவி கூடியாக சீதீங்களே - தேவ பூலதூஷீ
என்ற கூடவுடேயேன் யான் ? ||

முன்னென வினை அகல மூங்கிற் குடி அமுதன்
பொன்னங் கழற் கமலப் போதிரண்டும் என்னுடைய
சென்னிக்கு அணியாச் சேர்த்தினேன் தென்
புலத்தார்க்கு என்னுக் கடவுடையேன் யான் ?

<i>munnai</i>	<i>vinaigala</i>	<i>moongil</i>	<i>kudi</i>	<i>amudhan</i>
from past	all sins to get	effaced	the one - born - in the	the lineage - named moongil,
actions				Thiruvarangatthamudhanaar (his)

<i>ponnum</i>	<i>kazhal kamalappodhu</i>	<i>irandum,</i>	<i>yennudéya</i>
with golden	the two-lotus-feet	both	on my
beauty			

<i>shennikku</i>	<i>aniyaaha</i>	<i>shérththinēn,</i>	<i>tenpulathaarku</i>
head	as jewelry	placed snugly	(by) Yama's southward henchmen
<i>yennukkadaudayēn</i>		<i>yaan</i>	
when or how at all		will I ever get caught	

The supreme power of (Bhaagavatha) thiruvadi (holy feet) in driving out all sins is given expression in this thanian. In order to efface and drive away completely all my sins I placed snugly on my head the thiruvadi of Thiruvarangatthamudhanaar. That having been done, how can Yama's henchmen of the South dare to catch me (while Amudhanaar himself is so holy and powerful, one can imagine the lofty position of his senior aachaarya Sri Raamaanuja)

நயன்று பேரின்மூலமா பழுடிநாலூ நஷ்டநர்பால்,
கயமா தரு கீதீ இரமாநுஜ முனி தால்வேலோ,
ஸயன்ற ஸுணது திருவர்ஜுஷ்மூர்ஜோஸ்மீமா அநூல்
ஸயமுநமா கல்துசீ-அநாடி யோதவிதீ நெஜ்ஜமே ! ||

நயன்தரு பேரின்பம் எல்லாம் பழுதின்றி நண்ணினர்பால்
சயந்துரு கீர்த்தி இராமானுச முனிதாவினை மேல்
உயர்ந்த குணத்துத் திருவரங்கத்து அமுது ஒங்கும் அன்பால்
இயம்பும் கவித் துறை அந்தாதி ஒது இசை நெஞ்சமே.

<i>nayanthalu périnbamellaam</i>	<i>pazhudinri nánninarpaal</i>
all-pleasures-and-enjoyments-arising out of senses	discarding that relating to those as trivial/ taking refuge in him
<i>sháyánthalu keerthi</i>	<i>iraamaanujamuni</i>
bringing good name	seer Sri Raamaanuja's
<i>uyarnda gunathu</i>	<i>thiruvarangathamudhuongum, anbaal</i>
the noble qualities	Thiruvarangatthamudhanaar's-rising-devotion
<i>iyambum Kalitthurai</i>	<i>andhaadhi odha ishai nenjamē</i>
composed In 'Kalitthurai'	the last word of to read give my
style	the song forming the consent mind
	first word of the next

This thanian ascribed to Veda Piraan Bhattar, addresses the heart (mind) prompting one to learn this nootrandhaadhi, composed in Kalitthurai andhaadhi style by Thiruvarangatthamudhanaar – any andhaadhi style is distinguished by the pattern of the last word of the previous hymn becoming the first word of the succeeding hymn.

Stress is on discarding sensual enjoyments as they are accompanied by pain and to this end the nootrandhaadi hymns be learnt as they talk about the noble qualities of Sri Raamaanuja and Amudhanaar's utmost devotion to him. Giving up contact with those having demoniac qualities and seeking devotion in Sri Raamaanuja as the final goal, O my mind, you facilitated it – I greet you.

(எனி என கூடீ நமக்கு வழையுமானார திருநாமத்தால்
முனிஸ் தென் நோத்தீஸ் சூழித்திரி எனுமா நுண்போய்டீ
கெளதை தீவிடீ லா கெலித்தீஸ்-அண்டிச் சாகி தென்னா,
புனி஦ா திருவரஜ்ஜத்தமுடாகிய பூஷீயனே ॥)

இனி என் குறை நமக்கு ? எம்பெருமானார் திருநாமத்தால்
முனி தந்த நூற்றெட்டுச் சாவித்திரி என்னும் நுண்பொருளை
களி தந்த செஞ்சொற் கவித் துறை அந்தாதி பாடித் தந்தான்
புனிதன் திருவரங்கக் தமுதாகிய புண்ணியனே.

iniyenkkurai námákemberumaanaar thirunaamatthaal
Is anything lacking in us, Sri Raamaanuja's (reciting) his name alone

muni thandha nootthettu chhaavaitthriyenru nunporulai
bestowed by God one hundred eight known as Gayathri's core meaning

kálithandha shenjolkálithurai andhaadhi paadithandhaan
presented by melodious to the ear, (i.e. the said) brought by him
the word power in kalithurai style andhaadhi style to recite

punidhan thiruvarangatthamudaahiya puṇṇiyane
the holy known as Thiruvarangatthamudanaar the holy/dharmic being.

The holy Gaayathri talks about the Supreme Lord in 'Aditya Mandala'. It is the sum and substance of all Vedas. It was first taught by the Lord to Brahma. It is also known as Saavithri. It elutriates our being and gets rid of all blemishes (doshas). Even those caught in the web of ignorance and the dark abyss, can hope to reform themselves through utterance of Gaayathri.

Here the reference is to the name of Sri Raamaanuja in Nootrandhaadhi which appears in all the hymns and Amudhanaar compares it with Gayathri and opines that it has the same power - the nootrandhaadhi, the thanian says, reveals the word power through recitation of Sri Raamaanuja's name. The melody of the composition owes to the Kalitthurai andhaadhi style (explained earlier).

The central message is one of Bhaagavatha seshathva, the extraordinary benefit one derives from doing 'kainkaryam' to a bhaagavatha.

ஓலைநீ தூக்கே கொண்டு உனர்கிப்போய்மூட்டு தோட்டு தீயும்,
நல்லஸ்ரீதூமீ உள்ள நமப்பெல்லாவே தன் நவினஷீ
அல்லவு பக்லமீ அமர்யாகி நல்ல, அசுக்மயமீ
வெல்லமீ பரம் ! ஒரமாநத ! சாதன விளைப்பவே ||

சொல்லின் தொகை கொண்டுனதடிப் போதுக்குத்
தொண்டு செய்யும் நல்லன்பரேத்தும் உன் நாமமெல்லா
என்றன் நாவினுள்ளே
அல்லும் பகலும் அமரும்படிநல்கு
அறுசமயம் வெல்லும் பரமவிராமாநுச இது என்
விண்ணப்பமே

<i>shollin thohai kondu unadhu adi pōdhukku thondu sheyyum</i>	Taking-the-mass-of-words	at-your-lotus-feet	doing-service-of-words
themselves			
<i>náll-anbar-yéttrum unnaamamellaam yenthán naavinulle</i>			
noble-devotees (being)	-praised	all your names	in my tongue
<i>allum pahalum amarumppádi nallhu arushamayum</i>			
day in and day out	to fix / establish	(you) grant	6 faiths like Buddhism etc.
<i>vellum parama iraamaanuja ! idhu yen vinnappamē</i>			
driving out	the holiest	Sri Raamaanuja	this-indeed-is-my-prayer

In this 'thanian' the emphasis again is on recitation incessantly of Sri Raamaanuja's name and the prayer is to Sri Raamaanuja to grant it. Oh ! Raamaanuja you vanquished all the six religious faiths prevailing during your time (those not conforming to Vedic concepts - Sri Raamaanuja had to use his ability of logic and astute use of words).

Sri Raamaanuja established Vishishtaadvaita harmonising all types of Upanishadic texts (bheda, abheda and ghataka) in the face of different faiths, thereby providing a satisfactory concept of 'tattva tray'a' (Isvara, chetanas and achetanas).

The thanian says : You distinguished yourself as a holy being ; you grant us the good future of uttering your holy names and combine ourselves with holy beings like Amudhanaar throughout our lives. This is my earnest prayer.

In the first few hymns that follow 'nootrandhaadhi' talks about aazhwaars / aacharyaas in just the same way as Vedanta Desika in his 'Prabhanda Saaram'.

Sri Raamaanuja Nootrandhaadhi

(Ode to Raamaanuja)

*పూ మన్మ మాదు పౌరున్నియ మాబ్సా, పుక్క్మో మలీన్న
 పా మన్మ మాఅ నడివేణ్ణన్నియో న్నప్సా, పల్ల కల్పైయోరా
 తమన్ న్నప్సే విరామానుజసా చరణారవిన్నప్సో
 నాప్సో మన్ని వాఘ, నెఱ్చై ! శొల్లుప్పోఎమప్సా నామబ్దిలే ॥१॥

ప్ర మంచు మాతు బెపాగ్రున్తియ మార్పబం పుకమ్ మలిన్త
 పామంచు మారణు అటి పణిన్తు ఉయన్తవం, పల్
 కలైయోార్

తామ మంచు వంత ఇరామాన్మచం చరణారవిన్తమ
 నామ మంచు వాఘ నెఱ్చుచో ! చొంల్లువోమ అవం
 నామంకణో 1

<i>poomannumaadhu</i>	<i>porundhiyamaarban,</i>	<i>puhazmalindha</i>
(for) Lotus-dwelling	(the reason for) leaving it	since (He) has all the
Sri Mahalakshmi	and lodging Herself in	the kalyana
	Sri Ranganaatha's chest	gunas (noble virtues)

<i>paamannu</i>	<i>maaranadipañindhu</i>	<i>uyarndhavan ,</i>	<i>palkalaiyōr</i>
which through	celebrated in his hymns	rose up (in	in all shaastras
Thiruvolmozhi	(by taking refuge in the	Vedanthic standing)	and came to
	Lord's holy feet)		take refuge

<i>thaamanna-vāndha</i>	<i>iraamaanuja</i>	<i>charanaaravindam</i>
manifested in this	Sri Raamanuja	(in) whose lotus feet
world as		

<i>naam manni vaazha</i>	<i>nenje ! sholluvom</i>	<i>avan naamangałē</i>
we take refuge and	Oh, my mind (let's) recite	his names (!)
live happily		

The Lord's Kalyana gunas (noble qualities) prompted Sri Mahalakshmi to leave her lotus-abode and lodge Herself in His (Sri Ranganaathar's) chest, the noblest and exquisite location, and Sri Nammaazhwaar sought pleasure in singing praises of those kalyana gunas ; and the vastly learned and distinguished in shaastras (Vedas) viz. Sri Raamaanuja took refuge in Sri Nammaazhwaar's holy feet to fulfil azhwaar's mission as also his own life after 'manifesting' himself in this world – let us chant the name of that great Raamaanuja, also

known as Yethiraajar and Udaiyavar, and take refuge in him to fulfil our life's mission.

The emphasis is on the greatness of Sri Raamaanuja who is none other than the younger brother of Sri Rama whose avataaram was meant for providing refuge to the weak and helpless ; his achievements and his manifestation in this world to uplift the ordinary people who could follow his ideals and philosophy to fulfil their life's goal viz to desire and attain the Lord for which the medium is aachaarya. Amudhanaar has stressed right in the beginning the importance of taking refuge in aachaarya's feet and like Shatrugna, who took to Bharatha's feet, we should also enlist Sri Raamaanuja's holy feet for our upliftment.

கலூர் போழில் தெனு ரஜ்நா, கமல ஷ்டங்கா நெஷ்டால்
 சௌறு முநிதர்யே நீஜை சூபூயிலே ஃபிராநடிக்கீழே
 எழுத அஸ்திரமாநுக்னா முத்து தீலமலூலை
 உலூத்தெந்தெலை, ஒன் அசூயீனா எனக்கு தீபேரியலே ॥१॥

கள் ஆர் பொழில் தென் அரங்கன் கமலப் பதங்கள்
 நெஞ்சில்

கொள்ளா மனிசரை நீக்கி, குறையல் பிரான் அடிக்கீழ்
 விள்ளாத அன்பன் இராமாநுக்னன் மிக்க சீலம் அல்லால்
 உள்ளாது என் நெஞ்சு ; ஓன்று அறியேன், எனக்கு

உற்ற பேர் இயல்வே. 2

<i>kallaar poil thennarangan,</i> located-amidst-honey-streaming gardens, Sri Ranganaatha's	<i>kamalapadhangal nenjil</i> lotus feet (those who do not remember)	
<i>kollamanisharaineengi,</i> leaving (them) aside	<i>kuraiyil</i> not decreasing	<i>piraanadikeez</i> in His lotus feet
<i>villaadhavanban</i> the incessant devotion	<i>iraamaanujan</i> Sri Raamaanujan	<i>mikkasheelamallaal</i> without that noble quality of his
<i>ulladhennenju,</i> my mind will not think anything else	<i>onrariyēnenakkuttra pēriyalvē</i> (2) I do not know how I derived this good nature.	

Casting aside those who do not care to remember Lord Ranganaatha who is located amidst honey-streaming fields in Srirangam, in whose Lotus Feet Sri Raamaanuja had eternal devotion ; my mind can think of nothing but Sri Raamaanuja's virtues – I do not know the reason for this kind of lucky happening to me !

This hymn is said to highlight Sri Raamaanuja's deep devotion to Thirumangai aazhwaar who brought into prominence all the 'sacred shrines' (divya deshas). Raamaanuja's devotees who are innumerable, owe their bhakthi to the qualities of sausheelya, compassion and greatness of Sri Raamaanuja.

பேரியல நெஷ்டீ ! அடி வெள்ளேநுண்டீ பேரோ பீடுவி
வழியரோடுத் துத்துவா வூலத்து, பூருவருமா தீரா
அரியன தீம்பு யிராமாநுதமுனிக்கு அங்கு தீயுமா
தீரிய பேஸுட்டீயாரா, அடிக்கூழின்வீப் சீத்தக்கீ

॥३॥

பேர் இயல் நெஞ்சே ! அடி பணிந்தேன், உன்னை

பேய்ப் பிறவிப்

பூரியரோடு உள்ள சுற்றம் புலர்த்தி பொருவு அரும் சீர்
ஆரியன் செம்மை இராமாநுசமுனிக்கு அன்பு செய்யும்
சிரிய பேறு உடையார் அடிக்கீழ் என்னைச்

சேர்த்ததற்கே. 3

pēriyal nenjé ádipapindhēnunnai, pēypiravi
composed (is) my mind prostrating you, those born with demoniac
nature

pooriyarodulla shuttram pulattri, poruvarum sheer
evil-minded ones relation/connection snapping one with incomparable
qualities / character

aariyan shemmai iraamaanuja munikkanbusheyum
one with good (and) honest (is that) Sri muni, to whom,
habits / practices behaviour Raamaanuja one doing service

sheeriya pēruudeyaar adikeez yennai chētthadharkay (3)
alone is the supreme at their for having enlisted for me
goal - those great ones holy feet their company
thinking thus

I greet you my lofty mind for snapping connection from those with demoniac nature and for enlisting me for service at the feet of those great men who believed in the goal of having devotion to Sri Raamaanuja with noble conduct and easy approachability with his followers.

Amudhanaar's heart overcoming the fear of death through its subservience to Sri Raamaanuja is grateful for depositing it at the feet of bhaagavathaas.

என்புவூவியலேரு வீரங்கி, முருங் கூரண்
 முநூப பூமிவை வேர்சுத்து ஸாழி முடல்ஸையே
 வன்பூவூத்துவிராமாநுதா பரன பாதமுவோ என
 தீநி துருக்க வேதாநா, எனதேமுவோ திட்டுவில்லையே ॥४॥

என்னெப் புவியில் ஒரு பொருள் ஆக்கி மருன் சுரந்த
 முன்னெப் பழவினை வேர் அறுத்து ஊழிமுதல்வனையே
 பன்னெப்பணித்த இராமாநுசன் பரன் பாதமும் என்
 சென்னித் தரிக்க வைத்தான் எனக்கு ஏதும் சிதைவு

இல்லையே. 4

<i>yennai</i> me	<i>bhuviyil</i> in this world	<i>porulaakkki,</i> render into some material/use,	<i>maruļ shuranddha</i> from beginningless time – the accumulated
<i>munnai</i> <i>pazhavinai</i> past-sins-arising-out of		<i>vēraratthu,</i> ignorance totally having been removed	<i>oozhi mudalvanai</i> one who always existed and the cause of time etc.
<i>panna paniththa</i> who can be known only through shastras.	<i>irramaanujan paran</i> the holy Sri Raamaanuja's		<i>paadamumen</i> (his) holy feet (on) my
<i>shenni dharikka vaitthaan</i> head placed with utmost happiness	<i>yenakkēdhum</i> to me, whatsoever		<i>shidaivillayē</i> (4) no peril exists.

Having established in my mind that the root, source or the cause for everything like TIME etc. is none other than Sriman Naaraayana, the great Sri Raamaanuja wrought out of me some material use, ensured that all my sins from beginningless time were removed without trace and also placed his holy feet on my head. That having happened how can any danger touch me at all.

Directly and through aazhwaars ensuring that all my sins are washed away and getting rid of 'My' and 'I' sense, Sri Raamaanuja chiselled out of me an eternal devotee to Sri Ranganaatha, thanks to his teachings (upadesham).

எனக்குத் தலையிலாமானுசனே ஆலை, ஒழையகிலூ
மனக்குத் மாஸ்ரோ பழிசீலை பூக்மோ ; அவன் மனைய தீரோ
தனக்குத் வந்தவன் திருநாமல்லூ துறுவேனா வை
எனக்குத் மோ காணகிலூரோ - பூதி ஏயாநூ இயலோ வி஦ேநோ ஆஃரோ ॥3॥

எனக்கு உற்ற செல்வம் இராமாநுசன் என்று
இசையகில்லா
மனக் குற்ற மாந்தர் பழிக்கில், புகழ் அவன்
மன்னிய சீர்
தனக்கு உற்ற அன்பர் அவன் திருநாமங்கள்
சாற்றும் என் பா
இனக் குற்றம் காணகில்லார் பத்தி ஏய்ந்த இயல் இது
என்றே. 5

<i>yenakuttra</i>	<i>shelvan</i>	<i>iraamaanujanenru,</i>	<i>ishayakilla</i>
To me given	the wealth	named Sri Raamaanujan	unimaginable
<i>manakkuttra</i>	<i>maandhar</i>	<i>pazhikkilpuhaz, avan manniyasheer</i>	
'evil' being wished to him and disciples	(by) persons	(If they) criticise that will amount to praise	his patent noble qualities
<i>thanakkuttrvanbaravan</i>	<i>thirunaamangal,</i>	<i>shaatrumenpaa</i>	
those who have respect for him	his noble names	reciting in my	
<i>vinakuttra</i>	<i>kaanahillaar,</i>	<i>pátthiyenda</i>	<i>iyalvidenē</i> (5)
songs, faults	would not see,	full of devotion	accompanied with prapatthi, so thinking

One **not** thinking about the great wealth in the form of Sri Raamaanuja that has presented itself is one's shortcoming or deficiency (dosha). Those with such 'dosha', if they choose to criticise, it turns out to be an adornment, while those who praise the store-house of noble qualities as personified by Sri Raamaanuja and develop devotion to him, such ones will not see any iota of dosha in

my expression of prapathi and chanting of his names which are charged with devotion (bhakthi).

ಇಯಲುಮ್ ಪೌರುಳುಮ್ ಇಶ್ವರ್ಯ ತೋಡುತ್ತು, ಈನ್ ಕವಿಕಳನ್ನಲ್ಲಾ
ಮಯಲ್ ಕೊಣ್ಣ ವಾಘ್ರಾತ್ತು ಮಿರಾಮಾನುಶ್ಸೆ, ಮದಿ ಇನ್ನೈಯಾಲ್
ಪಯಿಲುಮ್ ಕವಿಕಳಲ್ಲ ಪತ್ತಿ ಯಿಲ್ಲಾದವೆನ್ ಏವಿ ನೆಷ್ಟಾಲ್
ಮುಯಲ್ಹಿನ್ ಅನ್ನ, ಅವನ್ ತನ್ ಪರುಜ್ಞತ್ತ್ವ ಮಾಪ್ರಿಸ್ತಿದವೇ ॥೬॥

இயலும் பொருளும் இசையத் தொடுத்து ஈன்
கவிகள் அன்பால்
மயல் கொண்டு வாழ்த்தும் இராமாநுசனை மதி
அன்மையால்
பயிலும் கவிகளில் பத்தி இல்லாத என் பாவி நெஞ்சால்
முயல்கின்றனன் அவன் தன் பெருங் கீர்த்தி
மொழிந்திடவே. 6

<i>iyalum</i>	<i>porulum</i>	<i>ishaithodutthu,</i>	<i>een kavikal anbaal</i>
words	meanings	well-composed,	poets 'manifesting' to create/sing divya prabhandham with devotion
<i>mayalkonda</i>	<i>vaaztthum iraamaanujanai,</i>	<i>madhi-inmaiyaal</i>	
describing	praises glorifying Sri Raamaanuja	lacking in wisdom	
<i>payilum kavihalil</i>	<i>patthi illaadha</i>	<i>yenpaavinenjaal</i>	
describing in hymns	having no devotion	of sinned mind	
<i>muyal hinranan,</i>	<i>avantthan perum keerthi</i>	<i>mozhindhidavē</i>	(6)
(I) have started	that Raamaanuja's great fame	to narrate	

Even though devoid of great wisdom, I have started singing hymns on the greatness of Sri Raamaanuja in the same fashion as the distinguished poets who composed extraordinary poems with great devotion and utmost aptness that are simply exquisite. Despite lacking in ability, the fact I have started singing praises shows my senselessness but extraordinary interest all the same.

The distinguished poets referred to here are said to include such greats as Paraashara Bhattar, Mudaliaandaan, Thirukuruhai Piraan Pillaan, Embaar, Somaajiandaan and the like. They are known for their contributions towards spreading the message of holy

Prabhandham. I have experienced Emberumaanaar's (Sri Raamaanuja's) noble qualities and I am now rid of blind belief, and I am keen to offer "Vaachaa Kainkaryam".

*வெழியே சூத்துமா பெருமா புக்மானா, வஜூ முக்குலுமானு
குழியே சூத்துமா நமா கூரத்து முதானா தரா கூடியபி,
பழியே சூத்துமியமாந்தா புக்மா பாடி யலை
வழியே சூத்து, எந்தே யாமுமா வருத்தமா சீ॥

॥१॥

மொழியைக் கடக்கும் பெரும் புகமான், வஞ்ச
முக்குறும்பு ஆம்
குழியைக் கடக்கும் நம் கூரத்தாழ்வான் சரண் கூடியபின்
பழியைக் கடத்தும் இராமாநுசன் புகழ் பாடி அல்லா
வழியைக் கடத்தல் எனக்கு இனி யாதும் வருத்தம்

அன்றே. 7

mozhiyai kadakkum perum puhazaan, vanja mukkurumbaam
words cannot describe the lofty greatness the big three types
of causes

kuzhiai kadakkum nám koorthaazhwaan sharan koodiya pin
(in to) crater (that I have our Koorathaazhwan's after taking refuge at
fallen into) despite which his feet

pazhiyai kádatthum irramaanujan puhaz paadi, allaa
all the sins getting Sri Raamaanuja's on singing about other
extinguished whatsoever his great qualities

vázhiyai kadatthal yenekkini yaadhum varutthamanre (7)
(that is) the opposing route to me, nothing no great labour / effort
having been abjured whatsoever, in future is called for.

Having fallen at the feet of Sri Koorathaazhwaan, my master, who is beyond description in words and who is beyond the three assets/causes contributing to self-deception and ego viz. knowledge, money and family name, and singing great qualities of Sri Raamaanuja / giving up all ways opposed to the personality, I do not have to put in any great effort in my future life. And all my defects will disappear.

The reference here is to the all important contribution of Koorathaazhwaan towards Sribhashya, the celebrated commentary

of Sri Raamaanuja on Brahma Soothras. Both had seen Bodhayana Vritthi at Kashmir which had to be parted with. It was Kooratthaazhwaan's photographic memory which helped Sri Raamaanuja to complete the Sri Bhaashyam.

வருத்துமா புகலிரல் மாடி, எவோ போய்கூ ஸ்திரானா மகீயினா
குருத்தை பேருத்தெய்மா சீந்மிழாத்தேயுமா கூடி, ஒன்று
தீரித்தை வீரத்தீருவிளக்கீத்தை தீருவுத்தீ
ஷருத்துமா வரமா, இதமானுஜா எவிழ்சீயனே ॥८॥

வருத்தும் புற இருள் மாற்ற, என் பொய்கைப் பிரான்
மறையின்
குருத்தின் பொருளையும் செந்தமிழ் தன்னையும் கூட்டி
ஓன்றத்
திரித்து அன்று ஏரித்த திருவிளக்கைத் தன் திருவள்ளத்தே
இருத்தும் பரமன், இராமாநுசன் எம் இறையவனே 8

<i>varutthum</i>	<i>puravirul maatra</i>	<i>yem poigai piraan māraiyyin</i>
causing grief	the ignorance (related to worldly things) being driven away	our master Poigai aazhwaar's vedantic contributions
<i>kurutthin</i>	<i>porulaiyum shenthamiz - thanneyum kootti, onra</i>	
embedded	core meanings	combining the tamil language (into) one
<i>thirittu anru erittha thiruvilakkai</i>	<i>thanthiru ullatthē</i>	
kindling the wick in the lamp	in his heart	
<i>yirutthum páraman</i>	<i>iraamaanuja</i>	<i>yemmiraiavanē (8)</i>
shine permanently the greatness (for it)	Sri Raamaanuja (has)	as our master

Driving out the ignorance arising out of external temptations, our, the first-ever seer, Poigai aazhwaar combined the lofty upanishadic meanings into beautiful language and kindled it into a lamp - our great master, Sri Raamaanuja, rendered it to burn brighter and ensured its permanent glitter / brilliance.

From now on Amudhanaar talks about the aazhwaars whose Prabhandham got well established in the heart of Sri Raamaanuja and contributed to the development of his concepts like

Sharanaagathi. Amudhanaar opines that once he has got the thiruvadi sambandham of aazhwaar he has no worry whatsoever.

ஐஞ்சீவந்தே வூலம் இதயத்திற்கு கீடு, ஜானமென்னும்
விஞ்சி விளக்கத்திய பூத திறுவடி தால் க்கு, நெங்குத்து
ஸஞ்சீய வேதால்மா இராமாநுசன் பூகமுலையொ நல்லோர்
மஞ்சீயின்னுத்து, ஒன்று மண்ணக்கு முன் வேப்பவரே ॥६॥

இறைவனைக் காணும் இதயத்து இருள் கெட ஞானம்
என்னும்
நிறை விளக்கு ஏற்றிய பூதத் திருவடி தாள்கள் நெஞ்சத்து
உறைய வைத்து ஆளும் இராமாநுசன் புகழ் ஒதும்
நல்லோர்
மறையினைக் காத்து இந்த மண்ணைக்கத்தே மண்ண
வைப்பவரே. 9

<i>iraivanaiikkaanum</i> To see the Supreme Lord	<i>idayatthiruulkeda,</i> removing the ignorance which is masking the mind	<i>jnaanamennum</i> the knowledge in the form of
<i>nirai vilakkeththiya</i> a full lamp being lit	<i>poodhatthiruvadithaalgal,</i> the lotus feet of Poodath aazhwaar	<i>nenja</i> In his mind
<i>tthuraivaitthaalum</i> enabling permanent experience	<i>iraamaanujan</i> Sri Raamaanuja's	<i>puhaz</i> noble virtues
<i>márai inaikkaatthu</i> Vedas	<i>indha manñahátthe</i> protected	<i>odhum</i> constantly thinking
	<i>manna vyppavarē</i> (9)	<i>nallör</i> great men
	in this vast land	(they) establish firmly

The means to see the Supreme Lord is our mind, the obstacle for which is dark ignorance pervading our heart. In order to overcome this obstacle Sri Raamaanuja installed firmly in his heart Poodath aazhwaar who gave us the second Thiruvandaadhi ; those great men who applauded the great virtues of Sri Raamaanuja have preserved and protected the Vedas.

The aazhwaar referred has lit the lamp of 'Parajnaana', and whose 'thiruvadi' adorned Sri Raamaanuja's heart ; Sri Raamaanuja's noble qualities were applauded by great Vedic scholars.

முனிய பேரிருா மாண்பினா, கோவலுா மா முலருா
 தன்மூகமாயனே சூரியை காட்டியோ, தமிழோ தீர்வை
 பூந்தெபோதுவோ இதமானுத்தூந்தூ பூந்தொ தா
 தீநியிலோ தூகுமோ, திருவூந்தொரோ எனானுமோ தீரியரே ॥10॥

மன்னிய பேர் இருள் மாண்டபின், கோவலுள்
 மா மலராள்
 தன்னொடும் ஆயனைக் கண்டமை காட்டும்
 தமிழ்த் தலைவன்
 பொன் அடி போற்றும் இராமாநுசற்கு
 அங்பு பூண்டவர் தாள்
 சென்னியில் சூடும் திருவுடையார் என்றும் சீரியரே.
10

<i>mánniya</i>	<i>pērirul</i>	<i>maandapin</i>	<i>kovalu</i> l	<i>maamalaraal</i>
The well-entrenched	stark darkness	once it was rid off	in Tirukkovalur	Sri Mahalakshmi
<i>thánnodu</i>	<i>maayanaikkánđamai</i>	<i>kaattum</i>	<i>tamiz thalaivan</i>	
being in company with	the Lord was seen	it brings to light	the first seer in Tamil viz. Pēy aazhwaar	
<i>ponnadi</i>	<i>potthum</i>	<i>iraamaanujarku</i>	<i>ánbu poondavarthaal</i>	
his beautiful feet	described by Sri Raamaanuja	(in him)	those who have greatest devotion	
<i>shenneyil</i>	<i>shoodum</i>	<i>thiru udaiyaar</i>	<i>enrum</i>	<i>sheeriyarē</i> (10)
on the head wearing	fortunate-ones	for ever	become wealthy	

The one who drove out the ignorance hitherto not got rid of by anyone, who described the happy occurrence of seeing the 'Lord in company with Sri Mahalakshmi', he happens to be the first among the tamil-speaking seers (through his prabhandham starting thus : Thirukkánden Naraayánane Kandén). This hymn is reminiscent of Thiruppaan aazhwaar's 'Amalanaadhi Piraan'. Sri Raamaanuja had deepest devotion towards Thiruppaan aazhwaar) and his holy feet were praised by Sri Raamaanuja - those who bedeck themselves with Sri Raamaanuja's holy feet on their head are really 'rich' and will always remain so.

Pey aazhwaar's 100 hymns (Thiruvandhaadhi) are referred here. "maayanai" here stands for the miracle-actions of Trivikrama and Krishna during their avataaras.

ಶೀರಿಯ ನಾನ್‌ಷ್ಟ್ಯೇ ಚೆಚ್ಚೊರ್ಮಾ, ಶ್ವಂಷಿಮಾಲಿತ್ತೇ
ಪರಿಯಲುಮ್ ಪ್ರಹ್ರ್ಮ್ ವಾಣಿಪರುಮಾಲ್, ಶರಣಮ್ ಪದುಮ್
ತ್ತಾರಿಯಲ್ ಶಿಷ್ಟಿಷಿರಮಾನಶನ್-ತನ್ಸ್ಯ ಬ್ರಹ್ಮಂಫರ್-ತಮ್
ಕಾರಿಯ ವಣ್ಣ್ಯೇ ಎನ್ನಾಲ್ ಶೋಲ್ಲಂತಾದಿಕ್ಷಾಡಲಿಡತ್ತೇ ॥೧೧॥

ಶರಿಯ ನಾಂಂಮರೈಚ ಚೆಮ್‌ಪೆಬಾರುಳ್ ಚೆನ್ತಹಮಿಮಾಲ್ ಅಲಿತ್ತ
ಪಾರ್ ಇಯಲುಮ್ ಪ್ರಕ್ರಿಯ್ ಪಾಂಂ‌ಪೆರುಮಾಲ್ ಚರಣ್

ಆಮ್ ಪತುಮತ್
ತಾರ್ ಇಯಲ್ ಚೆಂನಿಇರಾಮಾನ್ಯಚಂ ತಣಂಣೆಸ್
ಕಾರ್ ಇಯಲ್ ವಣ್ಣಮೆ ಎಂಣೊಲ್ ಚೊಳ್ಳಲೆಬಾಣಾತ್
ಇಕ್ಕಟಲ್ ಇಟತ್ತೆ.11

sheeriya naanmarai shemporul, shendamizaal alittha
The significant meanings of the 4 Vedas in beautiful Tamil hymns composed

<i>paariyatum puház</i>	<i>paanperumaal,</i>	<i>sharanaampadhumā</i>
permanent name	great	Thiruppaan aazhwaar, (from) lotus-like feet
in this world		

<i>thaariyal shenni iraamaanujan</i>	<i>thánnai shaarndavar thám</i>
adorned	in his head, Sri Raamaanuja
	whoever takes (him) as refuge

<i>kaariya vánmai</i>	<i>ennaal shollónaadh ikkadaliđatthē</i>	(11)
the effect of his conduct,	by me	to narrate here, In this ocean
		surrounded land, is just not possible

The one who brought home in the beautiful Tamil language the exquisitely great meanings embedded in the four Vedas and whose fame has spread far and wide in this world, namely, Thiruppaan aazhwar, has his lotus feet adorning the head of Sri Raamaanuja – those great ones who take refuge in Sri Raamaanuja, have a unique quality ; I cannot at all describe the effect of the greatness or the influence it has in this ocean-surrounded landmass.

Thiruppaan Azhwaar's contribution to Tamil Vedas is a mere eleven hymns, their depth of meanings is without compare , he gave us

"AMALANAADHI PIRAN" glorifying both Lord Ranganaatha and Lord Srinivasa. The two last hymns viz. 'aalamarathinilaimēl....' and 'Kondal Vannanai...' are sung in the evening during Shaatrumarai.

The famous episode related to Sri Thiruppaan aazhwar who never entered Sri Ranganaatha's temple and the temple-priest having been ordered by the Lord to carry him on his shoulders and bring to Him is remembered here. Sri Raamaanuja had pined that he could not bedeck himself with the garland of Thiruppaan aazhwaar's lotus feet.

ஒருவோகொண்டு கீட்டே முழிதீட்டிச்சூப்பனா, ஒந்தியிலிசூலேமு
அங்குமிவெய்திராமாநுஸநா, அவோ பூசோ வாதவேநா ஸுவோ
கெதவோ கோண்டு சூஜுவோ திரு முனிவகூநா ஈ கூடலோ தீயூ
அத்வோ கோண்டு ஜானியசே, அகியீந்நூதீயோ வாவே ||12||

இடம் கொண்ட கிர்த்தி மழிசைக்கு இறைவன் இணைஅடிப்
போது
அடங்கும் இதயத்து இராமாநுசன் அம் பொற் பாதம் என்றும்
கடம் கொண்டு இறைஞ்சும் திருமுனிவர்க்கு அன்றி காதல்
செய்யாத
திடம் கொண்டு ஞானியர்க்கே அடியேன் அன்பு செய்வதுவே.

12

<i>idam konda</i> extending all over the world	<i>keerthi mazhishaikkiraivan</i> (is) Thirumazhisal piraan's greatness	<i>inaiyadippōdhu</i> with the two feet matching each other
<i>adungum idayatth</i> containing mind/heart	<i>iraamaanujan</i> Sri Raamaanuja's	<i>ampor paadamenrum</i> uniquely holy feet beautiful
<i>kaadam kondirainjum thirumunivarku anri kaadhalsheyeyaa</i> fully recognising that it the celebrated great man (whom) always remembering is the refuge		
<i>tthidam konda jnaaniyarkay,</i> with determined mind	<i>adiyen anbu shaiavadhuvē</i> (12) exclusively to those with knowledge	(me I) me becoming attached as bhaktha

The holy feet of the world famous Thirumazisai aazhwaar have lodged themselves in Sri Raamaanuja's heart's-chamber and the latter's holy

golden feet are the ultimate goal of those with devotion who think that they (the feet) are the greatest wealth; - excepting with such greatmen I shall not have devotion to anyone else.

Thirumazhisai aazhwaar's hymns glorifying the Supreme Lord Sriman Naaraayana are remembered here. Significantly this aazhwaar who was a devotee of Shiva initially undergoes change and realises that Sriman Naaraayana is supreme – this aspect he has highlighted in his hymns.

ಶೇಯ್ಯಾಮ್ ಪಕುಸ್ತಾಂವತ್ಯಾಪ್ರಿಲ್ ಮಾಲ್ಯೆಯುಮ್, ಶನ್ದಾಪ್ರಿಲ್
ಪೆಯ್ಯಾಮ್ ಮಜ್ಞತ್ವಪ್ರಿಯ್ ಮಾಲ್ಯೆಯುಮ್, ಪೇರಾದ ಶೀರರಜಿತ್
ಪಯನ್ ಕ್ರಿಷ್ಣರ್ಯಾಮ್ ಪರನ್ ತಾಳನ್ ಅ ಆದರಿಯಾ
ಮೆಯ್ಯನ್, ಇರಾಮಾಸುಶನ್ ಶರಣೇ ಗತಿ ವೇಜ್ಞಾನಕ್ಷೇ ॥113॥

செய்யும் பசந் துளவத் தொழில் மாலையும் செந்தமிழில்
பெய்யும் மறைத் தமிழ் மாலையும் பேராத சீர் அரங்கத்து
ஜியன் கழற்கு அணியும் பரன் தாள் அன்றி ஆதரியா
மெய்யன் இராமாநுசன் சரணே கதி வேறு எனக்கே 13

<i>sheyyum</i> composed / constructed	<i>pashun</i> (with) unwithered	<i>thulavatthozil,</i> Thulasi leaves	<i>shendamizh</i> Tamil
<i>peyyum máraitthamiz maalaiyum,</i> resulting garland - in Tamil,	<i>péraadha sheer</i> vying	<i>arangatt</i> with noble virtues	<i>Srirangam's</i> with Vedas
<i>ayyan kázarkku aniyum</i> the Lord's feet	<i>paran thaalanri</i> the holy his feet	<i>aadhariyaa</i> only and desiring	
	(Thondarippodi aazhwaar)		nothing else
<i>meyyan, iraamaanujan sharanē</i> the noble, Sri Raamaanuja's (his)	<i>gáthi</i> holy feet	<i>vérū yenakké(13)</i> unique goal	me, that who
			that should be attained is different

Thondaradipodi aazhwaar wove a garland of Tamil hymns out of thulasi grown by himself in his own garden ; these hymns, equivalent to the Vedas, were placed at the feet of the Lord at Srirangam (Arangam). The Lotus feet of the noble Sri Raamaanuja who desired nothing else but the aazhwaar's feet form my supreme goal.

Thondarádipodi aazhwaar's 'Thirupalliyezuchhi' is sung daily to 'wake up' the Lord just like 'Venkatesha Suprabhaatham' for the Lord Srinivaasa. His other work 'Thirumaalai' is musical and propounds philosophic aspects with great appeal.

க்தெஷு பூத்ரி, வீர காநமுமா கலுமா சுதலுமெலாமா
கோடிக்கு தேவமா தீயுமா கீலை கீயுதேன், கோலி காவலனா கீலை
பதிக்குமா கலீக்குவி பாடுமா பேரியவரை பாட்டுச்சீ
புதிக்குமா பரமனா, இராமாநுதனா எந்தே சீஒவீலனே ||14||

கதிக்குப் பதறி வெம் கானமும் கல்லும் கடலும் எல்லாம்
கொதிக்கத்தவம் செய்யும் கொள்கை அற்றேன்
கொல்லிகாவலன்சோல்
பதிக்கும் கலைக் கவி பாடும் பெரியவர் பாதங்களே
துதிக்கும் பரமன் இராமாநுசன் என்னைச் சோர்விலனே 14

kadhikku ppádhári, vemkaanamum kallum kadalamellaam
To reach the goal / being in the sizzling forest mountains in oceans entire
enthusiastic standing

kodhikkathavam sheyyum kolhaiayatthen, kolikaavalan shol
body burning as it were nature I gave up, Kulashekara sayings
aazhwaar's

pádhikkum, kálaikkavi paadum periyavar paadhangale
embedded shastra's singing mahaathmaas their holy feet only
hymns

thudhikkum paraman, iraamaanujan yennai cchorvilané (14)
reciting the noblest Sri Raamaanuja me will not leave

The embedded meanings in Kulashekara aazhwaar's prabhandham appear as translation of 'shaastric' texts. I shall not leave Sri Raamaanuja who worships the holy feet of those singing the aazhwaar's prabhandham. Therefore having found my refuge I need not make any effort to attain my goal by doing severe penance in the scorching forests, mountains and oceans, thereby reducing my body to nothing.

Kulasekhara aazhwaar has gifted us 'Perumaal Thirumozhi' glorifying the multi-faceted greatness of the Lord in the 'Raamaavataara'.

His devotion to the Lord and His devotees leaves one breathless. He wished to be 'linked' to the Thirumalai, even if it meant to be any small thing : "Yēdhēnoom aavēney....." so entreats the aazhwaar.

கீராத காலோ பெறுவூழிப்பாலோ, தூலை மாலை உன்னுமோ
வாராதவநே வூலாந்தே சூ காபீதுமோ, பாநையெனோ தாலோ
பீராத உசூதிராமாநநோ - தனோ சிறைதூய்தீரோ
ஶாரா முநிதூதீரேனோ, எந்தேந் தாழ்வினியே

॥15॥

சோராத காதல் பெருஞ் சுழிப்பால் தொல்லை மாலை ஒன்றும்
பாராது அவனைப் பல்லாண்டு என்று காப்பிடும்
பான்மையன் தாள்
பேராத உள்ளத்து இராமாநுசன் தன் பிறங்கிய சீர்
சாரா மனிசரேச் சேரேன் எனக்கு என்ன தாழ்வு இனியே ? 15

shōraadhakaadhal perum shuyippaal, thollai maalai onrum
(having) got into into a big whirlpool, not propounding even a bit about

paaradhavanai pallaandenru kaappidum paanmaiyan thaal!
Lord's nature 'Long live' (Glory that kind of nature viz. holy feet
be unto you)
one having Peri aazhwaar

pēraadha ullatthu iraamaanujan thán pirangiyasheer
having inseparable Sri Raamaanuja's great noble
mind qualities

shaaraa manisharai cchérēn, yenakkenna thaavviniyē (15)
not getting what persons shall not allow what do I lack after this
one wanted to to join happening
experience

Absorbed in 'never-reducing' whirlpool of love, not propounding anything about the Reality viz Isvara, the Lord, Periaazhwaar considered that singing pallaandu (glory be unto the Lord) as his natural trait ; and Sri Raamaanuja always bore him in his heart. I shall never join those who do not like to experience Sri Raamaanuja's lack anything ?

Also known as 'Vishnu chitthan', Sri Periaazhwaar glorified the Lord in both 'Raama' as also 'Krishna' avataaras in his Thirumozhi. His assuming the role of Yashoda, and fondling / playing with the baby Krishna is very famous and often compared with the texts in Srimad Bhaagavatha.

தாழ்வேநா சுலா முசீ தாழ்ந்து, தலமுமுடும்மா கலயீ
 ஆஃகினா ஈ நாஃ வஸ்தித்வனா காஸ்நா, அரசிரா மால
 சூழ்கினா ஈ மாபீயீ சூழி கேஷமுத்தவா தோல்லட்டுகால
 வாழ்கினா ஈ பழ்லா, இராமாநாகனா எனுமா மா முனியீ ||16||

தாழ்வு ஒன்று இல்லா மறை தாழ்ந்து தலமுமுதும் கலியே
 ஆள்கின்ற நாள் வந்து அளித்தவன் காண்மின் அரங்கர் மெளவி
 சூழ்கின்ற மாலையைச் சூழிக் கொடுத்தவன் தொல் அருளால்
 வாழ்கின்ற வள்ளல் இராமாநுசன் என்னும் மா முனியே 16

thaazvu onru illaa marai thaazhndu thálámuzhudhum káliyē
 (when) the faultless Vedas saw a downturn, in the whole world the KALI

<i>aalhinranaal vāndhu</i>	<i>alitthavan</i>	<i>kaanmin,</i>	<i>árangar mouli</i>
the time he took was ruling	protected	him isn't it ?	Sri Ranganaatha's head-
<i>shoozhinra maaleyai</i>	<i>shoodhikodutthaval</i>		<i>thollaruāal</i>
-adorning-garland	having worn on Her head once and then presented to the Lord (Sri Andaal)		with Her natural grace

<i>vaazhinra valal,</i>	<i>iramaanujanennum</i>	<i>maamuniyē</i> (16)
came the benevolent	(named) Sri Raamaanuja	the great seer

Sri Raamaanuja owed his life/existence to the grace of Sri Andaal, the girl poet who (was wont) to wear the Thulasi garland Herself first and then offer it to Sri Ranganaatha. When the Vedas suffered a fall in importance due to the world being ruled by Káli alone, Sri Raamaanuja, the benevolent, appeared on the scene and protected the Vedas. He (Sri Raamaanuja) wore the garland on his head after it had adorned the Lord Sri Ranganaatha.

Known as 'Shoodi Kodutta naacchiyaar', Andal is none other than Bhooodevi Herself. When there was unrest due to evil elements lifting their heads in the world, Sri Andaal took 'avataaram': she appeared

as a small child in the Thulasi garden of Peri aazhwaar and inbibed all the puraanic episodes from her foster-father. She gave us the rare gift viz Thiruppavai which is a garland of Vishistadvaitic concepts, and highlights the need for undergoing sharanaagathi to attain the Lord.

முனியார் துயரங்கள் முனிலும், இந்ஜல் வோயாதிஸும்
கனியார் மனம் கஸ்முக்கீஸ் நின்சானை, கஸ்பரவும்
தனி அநீயீத்தா தமிழ்தீயாத எலனாதனக்குலகிலா
ஜனியானை, ஏஜல் ஜாமானுசனை வண்ணியினரே ||17||

முனியார் துயரங்கள் முந்திலும் ; இன்பங்கள் மொய்த்திடினும்
கனியார் மனம் கண்ணமங்கை நின்றானை கலை பரவும்
தனி ஆனையைத் தன் தமிழ் செய்த நீலன் தனக்கு உலகில்
இனியானை எங்கள் இராமாநுசனை வந்து எய்தினரே 17

*muniyaar thuyarangal mundhilum; inbangal moiithidinum
not affected by misfortunes even if they come; (if) pleasures/ present
together joys themselves*

<i>kániyaar manam</i>	<i>kannamangai ninraanai,</i>	<i>kálai</i>	<i>páravum</i>
they are not pleased	talking about the deity in	shaastras	applauding
<i>Thirukkannamangai</i>			

<i>thániyaaneiyai</i>	<i>thánthamiz</i>	<i>sheidha</i>	<i>neelan thanakku ulagil</i>
incomparable	extraordinary	composed	in Thirumangai
elephant	tamil prabhandam		aazhwaar
feeling high			in this world

<i>iniyaanai,</i>	<i>yengal</i>	<i>iraamaanujan vándhu</i>	<i>yaidhinare (17)</i>
charged with	our swamy	Sri Raamaanuja	seek
fondnes,			to take refuge

The Lord who is praised in Vedas, who is incomparable, has come down feeling as high as a headstrong elephant (positively amuck) to locate Himself in Thirukkannamangai, and Thirumangai aazhwaar has sung praises about Him in Divya Prabhandham which can enable one to cross the cycle of births and deaths. Our great Sri Raamaanuja was very fond of him. Those who take him (Sri Raamaanuja) as refuge will neither be unhappy at adversities nor carried away by excessive joy.

Thirumangai aazhwaar propounds in his 'Peria Thirumozhi the dire need to take refuge in the Lord's feet and considered'-to be with the

Lord is heaven' and 'not to be with Him is hell'. He obtained instruction in 'pranava' directly from the Lord.

வயாதசூரிய மக்ஷத்தீ, அயுரமா ஜா தமிழால்
வெயாதசூலகிலா வரமா தடகோவனே, தின்ஸையுதீ
வெயாதசூதீயமா பெரியவரா அரை ஸயிக்ளிலால்மா
ஸயாதசூதாவுமா, ஜாமானுஶா எம்புஸு துக்கீயீ॥18॥

எய்தற்கு அரிய மறைகளை ஆயிரம் இன் தமிழால்
செய்தற்கு உலகில் வரும் சட்கோபனைச் சிந்தையுள்ளே
பெய்தற்கு இசையும் பெரியவர் சிரை உயிர்கள் எல்லாம்
உய்தற்கு உதவும் இராமாநுஞ்சன் எம் உறு துணையே 18

<i>yaidarku ariya maraihalai,</i>	<i>aayiram inthamizaal</i>
to-know-beyond-one's-capacity	a thousand melodious-hymns
the vast Vedas, in	

<i>shaidharkku ulagil várum</i>	<i>shadagopanai,</i>	<i>shindai yulle</i>
composing	in this world	(as) Nammaazhwaar,
prabhandham	manifested	In his heart / mind

<i>peidarkku ishaiyum</i>	<i>periyavar</i>	<i>sheerai uyirkał yellaam</i>
meditating	Sri Madhurakavi's	noble qualities all chethanas (people)

<i>uyydarku udhávum,</i>	<i>iraamaanujan</i>	<i>em oru thunaiyē (18)</i>
to progress	lent, Sri Raamaanuja	to us a definite help

In order to compose the difficultly understood synoptic meanings of the vast Vedas in thousand melodious hymns forming part of Divya Prabhandham, Sri Nammaazhwaar took 'avathaar' (i.e. manifesting himself). Having meditated over him incessantly, Sri Madhura Kavi aazhwaar received Sri Nammaazhwaar's grace. And to enable us to progress ourselves in the Vedanthic way / through getting to know Sri Nammaazhwaar's noble qualities, Sri Raamaanuja helped us (it is he who arranged with Thirukuruhai Piraan Pillaan to write a commentary on Sri Nammazhwaar's Thiruvoimozhi). He is therefore our only refuge having shown the aazhwaar's holy feet.

Madhura Kavi aazhwaar's greatness lies in his propounding the greatness of doing kainkaryam to a bhaagavatha (here it is

'Nammaazhwaar') ; in fact stressing that it is even greater than doing kainkaryam to the Lord Himself - it is known as 'aacharya nishte' or 'bhaagavatha nishte'.

ஸஹ பெருஷ்டையுமா தனையுமா தாயுமா, உயரா ஸுரவுமா
வீசு தரு பூமகல் நாடநுமா, மாணா விளைய தீரா
நீஞ தருமா சீந்பியூரங்கமே எநா ஈ நீலா நிலதோரா
அஞ்சிர நினா ஈ, ஜராமாநுதா எங்காரமுடே

॥19॥

உறுபெருஞ் செல்வமும் தந்தையும் தாயும் உயர் குருவும்
வெறி தரு பூ மகள் நாதனும் மாறன் விளங்கிய சீர்
நெறி தரும் செந்தமிழ் ஆரணமே என்று இந் நீள் நிலத்தோர்
அறிதர நின்ற இராமாநுசன் எனக்கு ஆர் அமுதே.

19

uruperum shelvamum thándheyum thaayum, uyár guruvum
Here and entire treasure father and mother, soul-saver guru
here-after's

veri tháru poomakal naadhanum, maaran vilangiya sheer
scent-giving flower's daughter the Lord Sri brought to all noble
Sri Mahalakshmi's Nammazhwaar light

neri tharum shenthamizh aaranamē yenru yin neel nilatthōr
qualities revealing in beautiful philosophy being so in this vast land
Tamil those who inhabit

aridhara ninra, iraamaanujan, enakku aar amudhē (19)
it's there to understand Sri Raamaanuja to me river of ambrosia

The Tamil Prabhandham, Thiruvoimozhi, was the devotional outpouring of Sri Nammaazhwaar (Maaran) wherein he brings forth the noble qualities (kalyaanagunas) of Sriman Naaraayana, the Lord of lotus - dwelling Sri Mahalakshmi ; it also propounds that treasure of here and hereafter, father, mother, soul-saving teacher and the master of sweetly redolent Sri Mahalakshmi is none other than the Lord. Since Thiruvoimozhi propounds what upanishads say, it is renowned as Tamil language's melodious Veda. Sri Raamaanuja, who came to this world, to teach everyone this aspect, is truly like a river of nectar to me.

The stress is clearly on Draavida Veda (Thiruvoimozhi) which talks about all the noble qualities of the Lord and that He alone is the goal which we should strive to achieve.

அர ஷ்வாஸிலோ தென் குருக்ஷீப்பரானோ, அமுட திருவாயோ
 சுர தேவியினூட்டை ஸ்ரீ உணநோதேக்ஷ்சூ ஜியவரோ-தெவோ
 ஶீரை ஷ்வினோ சுயூப்பா ஶீலமாக்ஷோ நாதமுனியை நெஜாலோ
 வாரி ஷ்வரமும்பா, ஜராமானுதென்-தென் மானி஦ியே ||20||

ஆரப் பொழில் தென் குருகைப்பிரான் அமுதத் திருவாய்
 ஈரத் தமிழின் இசை உணர்ந்தோர்கட்கு இனியவர் தம்
 சிரைப் பயின்று உய்யும் சிலம் கொள் நாதமுனியை நெஞ்சால்
 வாரிப் பருகும் இராமாநுசன் என் தன் மா நிதியே. 20

<i>aarappozil</i>	<i>then</i>	<i>kuruhaipiraan,</i>	<i>amudhatthiruvaai</i>
to (groves) with	beautiful	Kuruhoor,	from the nectary mouth
<i>sandalwood</i>			
<i>eera tamizin</i>	<i>ishai</i>	<i>uñandhōrhatku,</i>	<i>iniyavárhám</i>
quenching the scorching	music	those who have	the favourite one
samsaara, the tamil	.	experienced	
<i>sheerai</i>	<i>pazinru</i>	<i>uyyum sheelango!</i>	<i>naadhamuniyai nenjaal</i>
noble	after under-	living	of that nature Sri Naadhamuni in the mind /
qualities	standing them	well	heart
<i>vaaripparuhum,</i>	<i>irramanujan</i>	<i>yen thán</i>	<i>maanidhiyē</i> (20)
deeply ,	Sri Raamaanuja	(is) my	great treasure.

Having taken birth in the sandalwood-studded Kuruhaapuri, the benevolent Sri Nammaazhwaar gave from his nectary mouth Divya Prabhandham named Thiruvoimozhi ; to those who have savoured, experienced its sweetness, Sri Naadhamuni is a loved one who had exulted in worshipping the sweet poet, 'Madhura Kavi' as he was known (Naadhamuni in fact knew the art of singing and assigned raagas to various prabhandham hymns). Sri Raamaanuja, to whom Sri Naadhamuni endeared himself, has come as a big treasure to me.

Naadhamuni is said to have repeated 'Kanninun Shiruthambu' of Madhura Kavi several thousand times in order to get the Naalaayira Divya Prabhandham, thanks to his yogic powers.

நிதியீ பூர்மியு முகிலேங்கு, நீஶர்-தமா வாசலா பத்தி,
துடி க்ஷூலகிலா துவலா கிளாக்குலேனி, தூயா நீசூதீரா
விக்ஷப்பூவனா, யமுநைத்து சூவனா ஜக்ஷியுடியாமா
க்கு பெற்றூய, இராமாநுஷனேநூய் காத்தனே

॥21॥

நிதியைப் பொழியும் முகில் என்று நீசர் தம் வாசல் பற்றித்
துதி கற்று உலகில் துவள்கின்றிலேன் இனி தூய் நெறி சேர்
எதிகட்டு இறைவன் யமுனைத்துறைவன் இனை அடியாம்
கதி பெற்றுடைய இராமாநுசன் என்னைக் காத்தனனே. 21

<i>nithiyai pozhiyum muhil yenru, neeshar thám vaashal pattri</i>
riches raining/ pouring clouds, so the evil one's at the door
<i>thudhihatthu ulagil thuvalhinrilēn ini, thooy neri shēr</i>
reciting in the world will not suffer anymore pure conduct combined
<i>yedhihatku iraivan, yamunai thuraivan inai adiyaam</i>
to the yathis master Yaamunaachaarya's two holy feet (ascetics)
<i>kádhi pettrudaiya, iraamaanujan yennai kaatthananē (21)</i>
getting the thing to be Sri Raamaanuja me protected obtained is the one (who)

Sri Yaamunaachaarya was the most prominent amongst the yethis (ascetics) following the 'dhaarmic' path and became 'a preceptor' to our master, Sri Raamaanuja, who believed that acquiring Sri Yaamuna's holy feet was the goal. Having obtained Sri Raamaanuja's protection, there is no need for me to stand at the door of mean mortals and undergo the suffering of singing praises to them such as : 'You're the wealth-pouring rain cloud'.

While this hymn recalls Sri Raamaanuja's deep devotion to Sri Yaamunaachaarya, it also stresses one's bhakthi to aazhwaars / aachaaryas. 'Yamunai thuraivanai' while being interpreted as referring to Sri Yaamunaachaarya also brings back memories of Lord Krishna's leelas in Yamuna river. Sri Raamaanuja's connection with Yamuna refers to his role of Aadisesha protecting baby Krishna from rain.

காட்டிக்கீர்யானுமா சுரிமுகத்தானுமா, கனலுமா முக்கள்
 மூடுகியுமா மோடியுமா வெப்புமா முடுகிட்டு மூவுலமுமா
 பூத்தவனே ! எனா ஈரைத்த வாணா பிழை பூஉத்து
 தீர்த்தநை பிதுமா, ஜராமானுஶனா எனா-தனா தீம் வேப்பே

॥22॥

கார்த்திகையானும், கரிமுகத்தானும் கனலும் முக்கள்
 மூர்த்தியும் மோடியும் வெப்பும் முதுகிட்டு மூவுலகும்
 பூத்தவனே ! என்று போற்றிட வாணன் பிழை பொறுத்த
 தீர்த்தனை ஏத்தும் இராமாநுசன் என் தன் சேம வைப்பே. 22

<i>kaarthihaiyaanum karimuhatthaanum, kánalum mukkhan</i>				
Shanmukha	Ganesha,	Agni		the three-eyed
<i>moorthiyum modiyum veppum mudhuhittu, moovulahum</i>				
viz Eashwara Durga (Parvathi)	a goddess	beat a retreat		the three worlds
(jwara)				
<i>pootthavanē ! ennru potthida vaanan pizhai poruttha</i>				
You, the cause (and protector) of their creation (made lotus blossom)	(protect) so saying	adore with devotion (hailed)	Baana's (asura)	blunder excused
<i>theerthanai yēttrum, iraamaanujan yenthán shema vaippē (22)</i>				
the holy Lord	hailed by Sri Raamaanuja	my	safety's	fund

Baanaasura had mesmerised Rudra and got him to protect his palace. When he came to know that his daughter (Usha) loved Aniruddha and the latter was in her house, Baana went to fight him but got vanquished by Sri Krishna ; after this he started hailing the Lord. Other gods/goddesses were unable to help him but fled the scene. When he hailed "Oh, Sri Krishna, You, protected all the three worlds in your navel's lotus" the Lord came to his rescue. Such Lord is always adored with bhakthi by Sri Raamaanuja who is safe insurance for emergency.

The hymn also highlights the supremacy of the Lord over other deities like Agni, Ganesha, Shanmukha etc. This also sets at rest and nullifies the other faiths which do not believe in the supremacy of "Brahman" (Vedantic term for the Lord).

வேவாயு வான் போருலோ என் ஈ, நல்லநீர் மனத்தக்டே
 எவ்வூரூபமா வேச்சுமா இராமானுஜனே, இரு நிலத்திலோ
 ஒப்பாறிராத உஸு விஸீயீனா வண்ணேசாலோ வேது
 முவௌரைமுமா வாழோதுவனா,-எனாமா இடு அவன் மொயோ பூக்மூக்கே ?

||23||

வைப்பு ஆய வான் பொருள் என்று நல் அன்பர் மனத்தகத்தே
 எப்போதும் வைக்கும் இராமாநுசனை இரு நிலத்தில்
 ஒப்பார் இலாத உறு வினையேன் வஞ்ச நெஞ்சில் வைத்து
 முப்போதும் வாழ்த்துவன் என் ஆம் இது அவன் மொய்

புகழ்க்கே? 23

vaippaaya vaan porulenru, nallánbar mánatthahatthē
 saving-us-during-emergency previous wealth noble devotees in the heart

<i>yeppodhum</i>	<i>vaikkum</i>	<i>iraamaanujanai</i>	<i>irunilatthil</i>
incessantly	thinking about this subject	that is, Sri Raamaanuja,	in the vast world

<i>oppaarialaadha</i>	<i>uruvinayēn</i>	<i>vanja</i>	<i>nenjil</i>	<i>vaitthu</i>
Incomparably sinned	as I am	In this	corrupt mind	concentrating to adore

muppodhum vaaztruwan, yennaam idhu avan moi puhazkē (23)
 all the three (I) hail him what for such his-widely-spread-
 periods of the day happened greatness

The godly ones having full faith in Sri Raamaanuja as their saviour
 lodge him firmly in their hearts and keep remembering him as the
 most precious wealth. I, who have no equal in being the greatest
 sinner have 'treasured' him in my heart. To have deposited him in
 my heart which is extremely deceitful, I wonder, what bad effect it
 will have on his greatness. I cannot exhaust reciting his noble and
 infinite virtues even if I started singing them, the entire day.

The reader would come across this aspect of Amudhanaar's fear
 that having Sri Raamaanuja in his heart may vilify the latter's greatness
 due to the former's sins, in the hymn 27 later.

ಮೋಯ್ಯಾತ್ತಮೇಯ್ಯಾ ತೀವನೈಯಾಲ್ ಪಲ್ಲಿಡಲ್ಲಾದೊಱುಮ್ಯಾ ಮೂರ್ತು ಅದನಾಲ್
ಎಯ್ಯಾತ್ತೋಪ್ಪಿನೈನ್ನೆನ್ ಮುನ ನಾಲ್ ಹಳೆಲಾಪ್ಯಾ, ಇನ್ನಾಸ್ ಕಣ್ಣಿಯನ್ನೈನ್
ಪ್ರೋಯ್ಯಾ ತ್ತಮೇಯ್ಯಾ ಪ್ರೋತ್ತಮ್ಯಾ ಪ್ರಲ್ಪೆ ಚಕ್ಷಮಯಜ್ಞಾಲ್ ನಿಲತ್ತವಿಯ
ಕ್ಷ್ಯಾತ್ತಮೇಯ್ಯಾ ಜಾಣತ್ತು, ಇರಾಮಾನುಜನ್ ವನ್ನುಮ್ಯಾ ಕಾರ್ ತನ್ನ್ಯಾಯೀ ॥24॥

ಮೊಂತ್ತತ ವೆಮ ತೀವಿನೆನಯಾಲ್, ಪಲ್ ಉಟಲ್ ತೆಾರುಮ ಮುತ್ತತು
ಅತನಾಲ್
ಎಯ್ತತ ಓಪ್ಪಿನ್ತೆಂ ಮುನೆನಾರ್ಗಳಂ ಎಲ್ಲಾಮ ; ಇಂಂರ್ಲು
ಕಣ್ಣುಚಯರ್ನ್ತೆಂ
ಬೊಯ್ತ ತವಮ ಪೋರ್ರುಮ ಪುಲೆಸ ಸಮಯಂಕಳಂ ನಿಲತ್ತತು ಅವಿಯಕ
ಕೆತ್ತತ ಮೆಯಂಗ್ನಾನತ್ತತು ಇರಾಮಾನುಜಂ ಎಂಣುಮ ಕಾರ್
ತಂನೆನಯೇ. 24

*moittha vem theevinaiyaal, pál udaldhorum mootthu, adhanaal
encircled terrible sins in many bodies having therefore
births (the souls) lived*

*yaitth ozindhēn munainaalhal ellaam inru kanduyarndhēn
very much distressed the days that are past to-day having seen got purified*

*poittha thavam, potrum pulaich chamayangal nilatthaviya
those who adopt lowly - paths - of - false - penance destroyed without
trace in this world*

*kaitthamai jnaanatthu iraamaanujan yendumkaar thanneyē (24)
condemned the one with (named) Sri Raamaanuja the black cloud
with logic true knowledge (I saw to-day)*

Having taken countless births from beginningless time due to terrible sins committed, I was very much distressed. The one, who condemned followers of the lowly-faiths-of-false-penance which were non-Vedic and destroyed them without trace, viz. Sri Raamaanuja - the holy one with true knowledge - the generous black cloud, I saw him and after acquiring him became purified.

The reference is to Sri Raamaanuja's epoch-making commentaries like Sri Bhaashya which put forward the Vishishtadvaithic philosophy solving various complex issues concerning the three 'tattvas' viz Brahman, Jeevaathmaas and the Universe.

காரேயோ கருஷே ஓராமானுச ! ஒகூடலித்திலோ
 அரே அஸூபவரோ நிஸ்ருஞா தன்றை ?, அல்லலுக்கு
 நேரே உலக்கீர்த்தனை நான் வெந்தே என்றை உலயோத்திப்புனுநோ
 தீரே யுயிக்கு யிராயோ, அதியீசுநாஸு தித்திக்குமே ||25||

கார் ஏய் கருளை இராமாநுச ! இக் கடவிடத்தில்
 ஆரே அறிபவர் நின் அருளின் தன்மை ? அல்லலுக்கு
 நேரே உறைவிடம் நான் ; வந்து நீ என்னை உய்த்தபின், உன்
 சிரே உயிரிக்கு உயிராய் அடியேற்கு இன்று தித்திக்குமே. 25

<i>kaarēy</i>	<i>karuṇai</i>	<i>irramaanuja!</i>	<i>ikkadalidatthil</i>	
black-cloud type	benevolence	Sri Raamaanuja!	in this wide world surrounded by oceans	
<i>aarē</i>	<i>aribhavar</i>	<i>ninnarulin</i>	<i>thánmai,</i>	<i>allallukku</i>
who alone	know	your mercy's	nature	(for) sorrows
<i>nerēuraividam</i>	<i>naan</i>	<i>vandhu</i>	<i>yennai</i>	<i>uyyithapin</i>
the direct place	I	came to	you	<i>vun</i> (having been) your to stay
<i>sheerē</i>	<i>uyirkku</i>	<i>uyiraai,</i>	<i>ādiyērku</i>	<i>thiththikkumē</i> (25)
noble qualities	for lowly selves	soul	to me	taste very sweet

O ! Raamaanuja, you are as benevolent as the dark cloud which rains equitably without distinction of persons receiving it, while I am home to sorrows. Such an one, as me, you have yourself chosen to accept. Your incomparable noble qualities are like saviour of my soul. Such is your kindness, such is your nature, and so vast is your fame that it has spread all over the world ; who knows it ? So amazing!

This hymn highlights 'aachaarya gunaanubhava rasaasvaadham' which is deemed to be the "highest Purushaartha" (the supreme goal).

அக்குத்துச்சீதீரை ஓராமானுசன்றை, என தீயோ என்றொயாமோ
 மேயோ கூத்தமோ நீக்கே ஏச்ஜோயை மேர்த்தே, மேவுனலீரா
 எக்குத்துவால்ரெடு கிணப்பீரியலாக்க நொ கூலேரா,
 அக்குத்தமூப்பு அப்பு அவியல்ரே - நம்பீரா அக்குத்துமே

திக்கு உற்ற கீர்த்தி இராமாநுசனை என் செய் வினை ஆம்
மெய்க்குற்றம் நீக்கி விளங்கிய மேகத்தை மேவும் நல்லோர்
எக் குற்றவாளர் எது பிறப்பு எது இயல்வு ஆக நின்றோர்,
அக் குற்றம் அப் பிறப்பு அவ் இயல்வே நம்மை

ஆட்கொள்ளுமே. 26

<i>thikku uttra keerthi</i> with greatness spanning over horizons	<i>iraamaanujanai,</i> Sri Raamaanuja,	<i>yen shei vinaiyaam</i> by me committed sins
<i>meykkuttram neekki vilangiya megatthai,</i> the bad result of which	<i>mevum</i> those who with single mind meditate	<i>nallor</i> the noble ones
<i>yek kuttravaalar</i> ones with short-coming (of knowledge)	<i>yedhu pirappu</i> whatever birth (they've) taken	<i>yedhu iyalvu aaha</i> whatever-lineal history
<i>akk kutram app pirappu,</i> <i>avu iyalve nammai aatkollumē</i> (26) that very fault that very birth	<i>ninrōr</i> were there then (past)	<i>us render as</i> <i>seshas / servants</i>

The world-renowned Sri Raamaanuja, being as generous as the rain cloud, purged all my past sins. Those who meditate over him with single-minded devotion and take refuge in him, whatever be their birth / whatever be there misdeeds in the past / whatever be their lineal history that that very birth will render us into becoming seshas / servants.

The hymn highlights 'aachaarya sambhanda perumai' which leads us to our becoming shishyas of the aachaaryas - that is achieving Raamaanuja's 'daasadaasathvam'. Aachaarya's generosity in saving chethanas is compared to rain-giving clouds.

கௌரி கூஜைப்பதிலக்கி கோழைநூல் விட்டோஜையுவனா
வழூலா-தன்திநாலா வலாவிஸேயீனா முன்மா ஏ பூஷனாயோ ;
வெழூ சூஜரோ விழுமா உனா வேரு மேனை கீழுக்கு மூக்கு சென்றூ
தழூதிருக்குமா, இராமானுச ! என தன நெஜூமே ॥27॥

கொள்ளக் குறைவு அற்று இலங்கி கொழுந்து விட்டு ஒங்கீய
வள்ளல் தனத்தினால் வல்வினையேன் மனம் நீ புகுந்தாய்
உ.ஞ

வெள்ளைச்சுடர்விடும் உன்பெருமேன்மைக்கு

இமுக்குஇதுஎன்று

தள்ளுந்து இரங்கும் இராமாநுசா ! என் தனி நெஞ்சமே. 27

*kollakurai vattru ilangi, kozhundhu vittu ōngia unn
not allowing even a bit shine ever-Increasing-in-power your
to slide downward (by itself)*

*vallal thánatthinaal valvinayēnmanam nee puhundhaai
(owing to benevolence / the-most - sinned mind you yourself entered
your) noble qualities that is mine*

*vellaichhudar vidum un peru mēnmaikku izukkidhenru
clearly shining, bright, your greatness dirt (blemish) that was*

*thalluttru irangum, iraamaanuja ! yen tháni nenjamē (27)
rendering restless, Sri Raamaanuja my supportless (my) heart*

O Raamaanuja ! ever-increasing in brilliance but never diminishing in power is your benevolence or quality of generosity like a dark cloud, which has entered my heart. I am the most-sinned. This has made me fear and restless at the possibility of my blemish tarnishing your greatness.

This hymn may be read in conjunction with hymn 23.

நெஞ்சலா சூழை கோடை கண்ணை காய்யா ஸ்திமலா, நஜிலா
பஞ்சா திருவடிப் பீணை - தன காடலா, பாடமா நகாலா
வஞ்சக்கரிய ஜராமாநுஶா புகழநாலா என வாய்யா
கோடை பூர்வகிலாலா, என் வாழை வினாலை கொடியா !

॥28॥

நெஞ்சில் கறை கொண்ட கஞ்சனைக் காய்ந்த நிமலன் நங்கள் பஞ்சித் திருவடிப் பின்னை தன் காதலன் பாதம் நண்ணா வஞ்சர்க்கு அரிய இராமாநுசன் புகழ் அன்றி என் வாய் கொஞ்சிப் பரவகில்லாது ; என்ன வாழ்வு இன்று கூடியதே ! 28

*nenjil kāraikondakánjanai kaayndha nimalan, nangal
The evil-hearted-kamsa (was) killed by the blemish less for His devotees*

*pānjith thiruvadippinnai thán kaadhalan, paadham naññaa
He has cotton-(petal) soft feet Lord Sri Krishna's feet not taking refuge*

vánjarkkariya deceitful ones	iraamaanujan Sri Raamaanujan	puhazhánri his virtues alone (not anyone else)	yen vaai my tongue / heart
konji páravahillaadhu, with love can't sing / recite ,	yenna vaazhvínru the life present,	koodiyadhé I've achieved great luck	(28)

The evil-minded Kamsa was killed by Lord Sri Krishna who has extreme love towards His devotees. And Sri Raamaanuja is hard to get by those who do not take refuge in the petal-soft feet of that Gopi Vallabha. My mouth cannot sing praises of any one else excepting Sri Raamaanuja's – my present life thus is wonderful.

Lord's noble qualities like 'aashritha vaathsalathvam' (love towards His devotees) are highlighted. Didn't He save His devotees from Kamsa's clutches ?

கூடியோ வி஦ி என்று கூடும்போலோ, தெந் கூருக்ஷீரான்
பாடினுமர் பேர் பழுந்மிழோ - தன்று தெந் பதி எனுமர்
வீட்டின் கால வீது ஒராமானுசன் புகழோ மெய்யுளங்கோரோ
காட்டிலோ - தன்று என் நாட்டிலோ கண்ணீயோ சிரவே

||29||

கூட்டும் விதி என்று கூடுங்கொலோ ? தென் குருகைப் பிரான்
பாட்டு என்னும் வேதப் பகந்தமிழ் தன்னைத் தன் பத்தி
என்னும் வீட்டின் கண் வைத்த இராமாநுசன் புகழ் மெய் உணர்ந்தோர்
ஈட்டங்கள் தன்னை என் நாட்டங்கள் கண்டு இன்பம்
எய்திடவே. 29

koottum vidhi the aligning (fate)mercy	yenru koodungolo, when will it at all	thén kuruhai piraan Sri Nammaazhwaar's connect me
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paattennum vedhappashunthamiz thánnai, thán páthi yennum
hymns (to) Vedas-identical-Thiruvoimozhi his Bhakthi maarga's (path)
sweet songs

veettin temple	kánvaittha established	iraamaanujan Sri Raamaanuja	puhaz praises	meiy knowing	uñarndhôr as it existed
eettangal congregations (goshtis),	yen naattangal my eyes (having)	kándu inbam seen	yaidhidavé to rejoice		(29)

The bhakthi-maarga established firmly by Sri Raamaanuja owes to the well-known sweet hymns of Sri Nammaazhwaar's Thiruvoimozhi'. When will at all my eyes rejoice seeing large congregations of devotees enjoying / experiencing /singing praises of Sri Raamaanuja and when will my good luck arrive to align me with them ?

In Thiruvoimozhi the philosophic concepts of artha panchaka jnaana` were elucidated and these concepts helped Sri Raamaanuja in due course to put forward the tattva / hita / Purushaartha concept enshrined in the philosophy of Vishishtaadvaita as we know it today.

ஓந்மூர்த்து பீரு வீக்கு வன்னியில்லைா? , ஏந்தின்து
முந்மூர்த்து நிரயமா பல ஶூழில்லைா? , தேவூ லக்ஷ்மி
மனா ப்ரை உயிக்கட்டுக்கூடியவனா மாயனா என மௌழின்து
அன்றங்களா, இராமானுசனின்பூ அணுவனா॥ 130॥

இன்பம் தரு பெரு வீடு வந்து எத்தில் என் ? என் இறந்த
துன்பம் தரு நிரயம் பல சூழில் என் ? தொல் உலகில்
மன் பல் உயிர்கட்கு இறையவன் மாயன் என மொழிந்த
அன்பன், அனகன் இராமாநுசன் என்னை ஆண்டனனே ! 30

inbam tháru peru veedu vandhu yaitthilen ? yen irandha
pleasure - giving liberation (even) if obtained, so what ? countless

thunbham tháru nirayam pala shoozhilen ? thol ulahil
afflicting - grief countless-hells if I am in this ageless world
subject to

mán pál uyirhalakku iraiyavan maayan yena mozhindha
the-eternal-souls the Master (the miracle) so declared
God / Vishnu

anban, anáhan iraamaanujan yennai aandananē (30)
the loving, blemishless Sri Raamaanuja (to) me gave refuge

Sri Raamaanuja, the blemishless and the benevolent friend declared in discourses that 'in this ageless world Sri Krishna (Vishnu) is the Supreme Master of all souls', and he has given me his refuge. This having occurred whether it is extremely pleasurable liberation (in Vaikunta) or stalking multi-pronged grief-afflicting hells, neither do I rejoice nor grieve.

The aspect relating to hell is spoken of in hymns 34 and 99. The samsaaram or life here is spoken as contributing to the grief and to overcome it the only answer is to seek Raamaanuja's refuge.

* அஸ்துதா நால் திக்டாயோ, நிஹா காலமேலால்போ மனமே !
 சுஸ்துப்ரூ யோனிஹா ஦ோசூமாலா வோவோ, இந்தோரேந்தாங்கீயே,
 காநா தகு தோசாலா தெந்தை யூரரா கழலிண்டீக்டீமோ
 பூஜாவநால்நா, இராமாநுஷநை பூஜையினமே ||31||

*ஆண்டுகள் நாள் திங்கள், ஆய், நிகழ் காலம் எல்லாம்
 மனமே !
 ஸண்டு பல் யோனிகள்தோறு உழல்வோம் இன்று ஓர்
 எண் இன்றியே
 காண் தகு தோள் அண்ணல் தென் அத்தி ஊரர் கழல்
 இணைக்கிழப்பு
 பூண்ட அன்பாளன் இராமாநுசனைப் பொருந்தினமே. 31

* *aanduhal naal thingalaai, nihaz kaalam yellaam manamē !*
 day becoming month, thereon years, ages-without-end O, my heart
yeendu pál yōnihaldhoru uzhalvom, inru ohr yen inriyē
 births one after another gone through, now not remembering any
kaan thahu tholannal thennatthi yoorar kazal anaikkeez
 with lovely hands, the master Sri Varadharajar under His two holy Feet
poondu anbaalan, iraamaanujanai porundhinamē (31)
 having extreme bhakthi, Sri Raamaanuja (we) reached as our destination

O ! my heart, we underwent for so many days, months, years with no end, that is, from the beginningless time, countless births in innumerable wombs. We have by chance taken firm refuge in Sri Raamaanuja whose heart is full of love – he has deep bhakthi in the Lotus feet of Atthigiri's Sri Varadarajar who has extremely lovely hands.

Sri Raamaanuja is known as 'darshana sthaapanaachaarya', and his Poorva aachaaryas (i.e. aachaaryas before him) acquired 'Vaibhava' (his glitter) although they were 'grihasthas'.

ప్రోరున్నయ తేశుమా ప్రోచ్ఛేయుమా తిషలుమా ప్రుక్షుమా, నల్ల
 తయున్నయ ఇంపముమా శీల్ఫుముమా శీరుమా, శిఱు కలియాల్
 వరున్నయ ఇంపత్తై వస్తై యినాల్ వన్నెడుత్తైత్త
 అరున్వనో, ఎజ్గిలామానుత్సే అద్భువచ్ఛే॥

॥32॥

పొగుంతియ తేశమ్ పొగైయిమ్ తిరహుమ్ పుకమ్మ, నల్లవ
 తిరుంతియ గ్రామైమ్ చెల్లవమ్మ చేరుమ్ చెరు కలియాల్
 వగుంతియ గ్రావత్తై ! వణమైయినాల్ వంతు ఎటుతు అణితు
 అగుం తవణ, ఎంకళ్ ఇరామానుచణె అటెపవర్కుకే. ॥

*porundhiya dēshum poraiyum thiralum puhazum, nalla
 befitting (glory) glitter quality of will-power greatness, very well
 pardoning (fame)*

*thirundhiya jnaanamum shelvamum shērum, shēru kāliyaal
 researched knowledge wealth combine destructive Kāli
 together*

*varundhiya jlaalatthai vanmeyinaal vāndhu yedutthu alittha
 sorrowful world (people) with benevolence came to uplift / protect*

*arundhavan, yengal iraamaajunai adaibavarkē (32)
 practising Prapatthi, our Swamy Sri Raamaanuja taking refuge in him*

Kāli's nature is to obstruct and destroy 'dhaarmic' path due to which the people of this world came to grief. During such period, the ever-benevolent Sri Raamaanuja took birth to uplift and protect them countering the destructive power of Kāli. He propounded and practised prapatthi - maarga. Such of those lucky ones who take refuge in Sri Raamaanuja will achieve, befitting their 'state', glory / brilliance, perseverance, will-power to control senses, fame, well-researched knowledge and bhakthi-type-wealth.

The phrase 'Vandhu Yedutthu alittha' indicates Sri Raamaanuja's avathaara Vishesham'. The number 'five' has significance here - while he came to represent the five weapons of the Lord (see next hymn), he only was instrumental in doing away with Panchapraanaas (of our body), panchabhooga, panchendriya and also the five faiths like Paashupatha, Sankhya, Taarkika, Boudha, Jaina.

ಅಡ್ಡಯಾರ್ ಕಮಲತ್ತಲ್ರ್ ಮಹಳ್ ಕೆಳ್ಳನ್, ಕೈಯ್ಯಾಪ್ ಎನ್ನುಮ್
ಪಡ್ಡಯೊಡು ನಾನ್ಕಮುಮ್ ಪದರ್ ತ್ರಾಮ್, ಒಕ್ಕೊ ಶಾಜ್ಞೆವಿಲ್ಲಮ್
ಪುಡ್ಡಯಾರ್ ಪ್ರರಿ ಶಜ್ಞಮುಮ್ ಇನ್ ಪ್ರಗ್ರಂಥಲಮ್ ಕಾಪ್ರದಖ್ಯಾನ್ ಈ
ಇಡ್ಡಯೇ, ಇರಾಮಾನುಶಮನಿ ಅಯಿನ-ಇನ್ನೀಲತ್ತೇ ! ||33||

அடை ஆர் கமலத்து அலர்மகள் கேள்வன் கை ஆழி என்னும் படையொடு நாந்தகமும் படர் தண்டும் ஓன் சார்ங்க வில்லும் புடை ஆர் புரி சங்கமும் இந்தப் பூதலம் காப்பதற்கு என்று இடையே இராமாநுசமுனி ஆயின் இந் நிலத்தே ! 33

adai aar kamalatthu alarmagal kélvan, kai aazhi yennum
densely - petalled lotus-flower's daughter (Her Lord) (in) hand the discus
(Sudharshana)

pádaiyodu naandhakamum pádar thándum, ope shaarnga villum
 weaponry sword-named- the mace enabling the attractive bow named
 Naandhaka protection shaanagam

pudai aar puri shangamum *indha phoothalam kaappadharkenru*
 adorning one side, the conch also this world, for protecting (it)

idaiyē, iraamaanujamuni aayina innilatthē (33)
 were beside Sri Raamaanujamuni in this world

Densely-petaled lotus flower-dwelling Sri Mahalakshmi's Lord is adorned by (His accoutrements) Sudarshana, the discus/Nandhaki, the sword / Kaumodhaki , the mace / Shaamga , the bow, and the Paanchajanya, the conch, all of which have taken avataaras. All these weapons together meant for protecting the good in the world have taken the form of Sri Raamaanuja. It is therefore, the tradition to declare that the Lord with the above weapons has Himself come down in the form of Sri Raamaanuja.

While this hymn has a lot of significance on the role of five divine weapons and figurative representation in the form of Raamaanuja (asthra bhooshana chapter) their role in protection of the world and conquering of sense organs when we take refuge in Sri Raamaanuja. The 'pancha aayudhas' as they are known acquired added greatness as Sri Raamaanuja entered them (anupravesh). Sri Vedantha Desika's, "Yethiraaja Sapthathi" also talks about this aspect.

நலத்தீ செலுப்பிலம் நீத கூலியே, நவைப்பரிய
புலத்தீ செலுப்பும் பின்ஜோயியிலே, ஏனோ பெயோ விஸே தன
புலத்தீ போசத்து அபூதக் சூழ்மே, போசுக்கூய் கன
நலத்தீ போசுத்தும், ஒராமானுசனா - தனோ நயை பூக்கழீ
||34||

நிலத்தைச் செறுத்து உண்ணும் நீசுக் கலியை நினைப்பு அரிய
பலத்தைச் செறுத்தும் பிறங்கியது இல்லை ; என் பெய்
வினை தென்
புலத்தில் பொறித்த அப் புத்தகச் சும்மை பொறுக்கிய பின்,
நலத்தைப் பொறுத்தது இராமாநுசன் தன் நயப் புகழே. 34

<i>nilatthai cherutthu</i>	<i>உறுபும்</i>	<i>neeshakkáliyai, ninaippu</i>	<i>áriya</i>
the world	troubled	being swallowed	the evil Káli
<i>bálatthai</i>	<i>cherutthum</i>	<i>pirangiadhu illai, yen</i>	<i>pey vinai then</i>
strength	destroyed	did not become known,	my-big-sins-in
<i>pulatthil</i>	<i>porittha</i>	<i>apputthakacchummai</i>	<i>porukkiya pin</i>
Yamaloka	recorded	those books in heaps	having been burnt
<i>nálatthai</i>	<i>porutthadhu, iraamaanujan</i>	<i>thán naya puhazhé</i>	(34)
came into	bright light,	Sri Raamaanuja's	his great qualities

The greatness of Sri Raamaanuja did not become apparent even after the inordinate strength of the evil Káli was humbled, but when account books of my terrible misdeeds were destroyed in Yamaloka, Sri Raamaanuja's unique greatness (Kályaanagunas) came into bright light and shone profusely.

Sri Raamaanuja's greatness shone brilliantly like a sun only after Amudhanaar's record of dark deeds (sins) was burnt in Yamaloka.

நயைனோ ஒரு தேயோவமோ நானிலத்தீ, தில மானிடத்தீ
பூர்யலீ என கூவி போடுதீ தீயீனோ ; போன்றங்குமேனுலா
முயலீ பீருகுமோ ஒராமானுசனா முன்னு மா முலதாஞ்சா
அயுரீனா, அருவிஸே எஸ்பூ எவாஜா நோ அதேபூத்துமுயே ?
||35||

நயவேன் ஒரு தெய்வம் ; நானிலத்தே சில மானிடத்தைப்
புயலே எனக் கவி போற்றி செய்யேன் ; பொன் அரங்கம்
என்னில்
மயலே பெருகும் இராமாநுசன் மன்னு மா மலர்த்தாள்
அயரேன் ; அருவினை என்னை எவ்வாறு இன்று
அடர்ப்பதுவே ? 35

nayavēn oru daivam naanilatthē, shilamaanidatthai
will not beg any other god In this world, some people

ppuyalē yen kavi pottri sheyyēn, ponnarangamennil
calling 'generous' in poems will not laud with mere mention of
as cloud 'Sri Ranga'

mayalement peruhum irramaanujan mannu maa mālartthaal
with love flowing abundantly Sri Raamaanuja the dense lotus - feet

ayarēn, aruvinai yennai yevvaaru inru adarpadhuve (35)
will not forget, dark sins me how from now pervade ?

On the earth I shall not pray to any god. Neither shall I flatter like a sycophant, lowly mortals in poems thus; you benevolent one like clouds : At the very mention of Sri Ranga, Sri Raamaanuja's love used to gush out to the Lord and I shall not forget his lotus feet. That being so how at all can dark sins afflict me? Certainly not.

Having taken refuge in the Lord's feet thanks to Sri Raamaanuja's help as covered in earlier hymns, the wrong knowledge leading to worshipping 'anya devatha' (other than 'Achyutha') has totally vanished. Amudhanaar remembers with gratitude the petal-soft thiruvádi of Achyutha.

அத்ர கோஸ நீமியனாருயிர நாடன், அன காரன ஷிளப
கட்ர கோஸ டக பூருஷ கணபதி, பிஸுமா காதிநியோர
ஒத்ரின கண வீழுநித தாநுமா அபூஷ பூருஷ கோஸு அவர்பன
பத்ரமா ஸுனா, வழுராமாநுதன - தன படி ஒமுவே ||36||

அடல்கொண்ட நேமியன், ஆர் உயிர் நாதன், அன்று ஆரணக் கொல் கடல் கொண்ட ஒன் பொருள் கண்டு அளிப்ப, பின்னும் காசினியோர் இடரின்கண் வீழ்ந்திடத் தானும் அவ் ஒன் பொருள் கொண்டு அவர்பின் படரும் குணன் ; எம் இராமாநுசன் தன் படி இதுவே. 36

adalkonda nēmiyan aar uyir naadhan, anru aaranachhol
 adversaries humbled all living beings brought-out-then
 by discus-wielder master/Lord

kadalkonda onn̄ porul kondu alippa, pinnum kaashiniyōr
 hidden meanings embedded in the ocean after which the people
 of Vedas of this world

idarinkán veezhndhida thaanum av onn̄ porulkondu avar pin
 suffering-in-samsaara they also those great meanings following-them

padarum gūṇan, yemmiraamaanujan thán pádi iduvē (36)
 closely trait, our Sri Raamaanuja his nature this.

The great Lord Sri Krishna, the lord of all living beings, wielder of Sudharshana (the discus) revealed the meanings hidden in the ocean of Vedas (The Bhagavad Geetha), but even then the people of this world were suffering in the quagmire of samsaara. The Lord came into this world as Sri Raamaanuja to preach the very meaning of vedic texts to Samsaaris (for them to absorb) following them closely. Is it not the innate nature of this avataara ?

Amudhanaar has already talked that the Lord Himself came to this world as Sri Raamaanuja. As Lord Krishna, He gave us the Bhagavad Geetha. Sri Raamaanuja presented his Geetha bhashya for the benefit of the people of this world.

புதி கோண் கீட்டே இராமாயங்மைநூவா புதி வீழ்மா,
 சுதி கோண் கோயிலராமானநகநா ஸுவாமா கூஸுவா, அந்தா
 குதி கோண் மா மூலரோதாலோ குலந்தீவா குலயுமங்நலோ
 அதி கோண் கோண் கந்தை என்பு யுவா அத்தகாஷத்தினரே

படி கொண்ட கீர்த்தி இராமாயணம் என்னும் பத்தி வெள்ளம்
குடி கொண்ட கோயில் இராமாநுசன் குணம் கூறும் அன்பர்
கடி கொண்ட மா மலர்த் தாள் கலந்து உள்ளம் கனியும்
நல்லோர்
அடி கண்டு கொண்டு உகந்து என்னையும் ஆள் அவர்க்கு
ஆக்கின்றே. 37

<i>pádi konda keerthi</i>	<i>iraamaayanan yennum patthi vellum</i>
renowned all over the world	The Raamaayana, the epic-ocean-of-bhakthi
<i>kudi konda koil</i>	<i>iraamaanujan</i>
the place of dwelling	Sri Raamaanuja's
<i>guṇam koorum,</i>	<i>ánbar</i>
	noble qualities being described
<i>kádikonda maamalarthaal kalandhullam kániyum nallōr</i>	
sweet-smelling	noble-lotus-feet
<i>adikandu kondu uhandhu, yennaiyum aalavarku aakkinaare(37)</i>	
knowing the central meaning	deriving me too pleasure
	taken into their service

The world-famous Raamaayana is bhakthi personified with oceanic proportions and Sri Raamaanuja provided the ideal shrine for it in his heart. Those who perceived and endeared themselves with his noble qualities and the sweet-smelling-lotus-feet were indeed great personalities of the likes of Sri Kooratthaazhvaaan, Sri Paraashara Bhattar. They enlisted me also into Sri Raamaanuja's service.

Such service enabled Amudhanaar to do kainkaryam to Sri Ranganaatha who was 'Aaraadhyaa devatha' to Sri Rama. 'Pádi Konda Keerthi' stated above connotes the bhakthi in Raamaayana (Sri Raama bhakthi) which became 'Vaasa bhoomi' for Sri Raamaanuja, thanks to the interpretations of Raamaayana by Thirumalai Nambi given to Sri Raamaanuja. The bhakthi stream, through Naaradha / Brahma / Vaalmiki, took shape in Sri Raamaanuja's precepts. In Trethaa Yuga he personified Kainkaryam as stated in "Lakshmaṇo Lakshmi sampannaha..." (Kainkarya Lakshmi).

ಅಂತ್ಯ ಅಡಿಮೈ ನಿಲ್ಪಿತನೆ ಎನ್ನೆ ಇನ್ನೊಂದು ; ಅವಮೇ
ಪ್ರೋತ್ಸಹ ಪ್ರಾಚಿಪ್ರದೇಶ ಪ್ರೋರುಳಾ ಮುನ್ನಿ ? , ಪ್ರಾಣಿಯರ್ - ತಮ್ಮ
ವಾಕ್ತಲ್ಲಾ ಹಿರಿಯಾ ಇರಾಮಾನುಳೆ ! ನಿನ್ನರುಳಿನ್ ವಾಸ್ತವ್ಯ
ಸೋತ್ತಲ್ಲಾ ತೆರಿವರಿದಾಲ್ ಉರ್ದುಯಾಯ್ , ಇನ್ನು ನುಣ್ಣ ಪ್ರೋರುಳೇ

||38||

ಆಕ್ಕಿ ಅಧಿಮೈ ನಿಳಬಪ್ರಿತ್ತತನೆ ಎಂನೆನೆ ಇಂತ್ರು ; ಅವಮೇ
ಪೋಕ್ಕಿಪ್ ಪುರತ್ತಿಟ್ಟತ್ತು ಎನ್ ಪೊಗ್ರುಳಾ ಮುನ್ಪು ? ಪುಣಣಿಯರ್ ತಮ್
ವಾಕ್ಕಿಲ್ ಪಿರಿಯಾ ಇರಾಮಾನುಷ ! ನಿನ್ ಅರುಳಿನ್ ವಣಣಾಮ್
ನೋಕ್ಕಿಲ್ ತೆರಿವು ಅರಿತಾಲ್ ; ಉರಾಯಾಯ್ , ಇಂತ ನುಣ್ಣ
ಪೊಗ್ರುಳೇ. 38

<i>aakki</i>	<i>adimai</i>	<i>nilappiththanai</i>	<i>yennai inru, avame</i>
making	service	established (me)	me - today rendering
(something) out of me			

<i>pōkki</i>	<i>puratthittadhu</i>	<i>yen poruļaa</i>	<i>munbu ? punniyár thám</i>
useless	pushing me into	for-what-reason	in the lucky people
sensual pleasures			past

<i>vaakkil</i>	<i>piriyaa</i>	<i>iraamaanuja !</i>	<i>ninnarulin</i>	<i>vannam</i>
keeping-words-apart	Sri Raamaanuja !	Your kindness	intent (hue)	

<i>nōkkil</i>	<i>terivu aridhaal,</i>	<i>ureyyaai indha nun</i>	<i>poruļē</i>	(38)
at-the-face-of-it-not-clear,	please tell	this	subtle aspect (sense)	

O Raamaanuja ! you have made out of me (the one who was ego personified) something, that is, becoming your servant to-day and you are praised by blessed ones. But, tell me as to why you allowed me to tread the wrong path and waste my life all these years ? I cannot make out the subtle sense in this regard.

Amudhanaar pines here for the delay in realising the all-important 'bhaagavatha nishté' i.e. serving Sri Raamaanuja (charama parvam) ; he regrets that aesthetic experience (rasam) was denied to him due to his involvement in sensual pleasures.

ಜ್ಯೋರುಳುಮ್ಮೆ ಪ್ರದಲ್ಪ್ರಮ್ಮೆ ಪ್ರಮಾಣಿಯಮ್ಮೆ , ಪ್ರಾಣಿ ಮೂಲಾರುಮೆನ್ ಇಂ
ಮರುಳಾ ಕೊಣ್ಣಿಷ್ಟುಮ್ಮೆ ನಮಕ್ಕು ಸೆಳ್ಳ್ಯೇ ! , ಮತ್ತುಳಾರ್ ತರಮೋ
ಇರುಳಾ ಕೊಣ್ಣಿಷ್ಟುಮ್ಮೆ ತುಯರ್ ಮಾತ್ರ ತ್ವೀಳುಲ್ ಶೇರುಮ್ಮೆ ಪ್ರಕ್ರಿಯೇ
ತೆರುಳುಮ್ಮೆ ತೆರುಳಾ ತನ್ನ , ಇರಾಮಾನುಳೆನ್ ಶೇಯುಮ್ಮೆ ಶೇಮಜ್ಞೀ

||39||

பொருளும் புதல்வரும் பூமியும் பூங்குழலாரும் என்றே
மருள் கொண்டு இளைக்கும் நமக்கு நெஞ்சே !

மற்றுஉளார்தரமோ ?
இருள் கொண்ட வெம் துயர் மாற்றித் தன் ஈறு இல் பெரும்
புகழே
தெருளும் தெருள் தந்து இராமாநுசன் செய்யும் சேமங்களே.

39

porulum pudhalvarum bhoomiyum, poonguzhalaarum yenre
wealth children land/property, attractive women (wife)

marul kondu ilaikkum namakku nenjē, mattrulaar tharamō ?
losing senses go-after-them O, my heart who-else-can-do-it ?

irul kondu vem thuyarmaatritthu thān yeeru il perum puhazē
subject-to-illusion grave despair changed his his - great - qualities

therulum therul thāndhu,iraamaanujansheyyum shēmangalē (39)
mind to understand brought, Sri Raamaanuja rendering such good deeds

Deluded as we are, we go after wealth, children, land/property and attractive women (wife). Sri Raamaanuja transformed our life given to ignorance and its attendant grief and despair by granting us the mind to understand his noble qualities. O Heart ! ponder as to whether there is any one else to match his abiding grace in rendering such good deeds ?

Amudhanaar recounts the protective trait of Sri Raamaanuja. Getting into an absorbed state of experiencing the Kalyaanagunas of Sri Raamaanuja, he addresses his heart regarding the material aspects which lead to ignorance and realises the contribution of Sri Raamaanuja's protective quality to impart knowledge to him and saving him.

ஶீம நலோ ஏடும்வரோ வோருல்வரோ தரும்முவரோ, பீரிய ஸஹ
காமமுவரோ எனோ ஜவே நானெந்தாரோ ; நானிலுவரோ கஸ்துகீ
அவமு காமவரோ அஷவரோ வோருலா ஏடுத்தீநா ஸுரைதாநா -
வாமனனோ தீலனோ, ஜராமானுசனோ ஜந்மஷ்டீயீ

||40||

சேம நல் வீடும் பொருளும் தருமமும் சிரிய நல்
 காமமும் என்று இவை நான்கு என்பர் ; நான்கினும்
 கண்ணனுக்கே
 ஆம் அது காமம் அறம் பொருள், வீடு இதற்கு என்று
 உரைத்தான்
 வாமனன் சிலன் இராமாநுசன் இந்த மண்மிசையே. 40

shēma nál veedum porulūm dharmamum, sheeriyanal
 (for all) providing well-being wealth dharma, fulfilment of
 are (moksha)

kaamamum yenru ivai naalgu yenbar; naangilum kannanukkē
 right desire named these are four, they say ; of these four in the Lord alone

aam adhu kaamam aram poruḷ veedu idarku yenru uraitthaan
 should exist the desire dharma - artha - moksha to desire alone made us
 the three sub-servient understand

vaamanan sheelan, iraamaanujan indha maṇmisheyē (40)
 Sri Raamaanuja-having-the-noble-
 qualities-of-the-Lord-in-Vaamanaavataara to the people of this world

Providing well being to all are liberation (Moksha), dharma, artha and kaama (desire) known as purusharthas. Of these kaama especially calls for god-orientation for attaining the Lord, while the other three should subserve it. Lord Vaamana's manifestation had brought out these qualities which Sri Raamaanuja, who took a vow of continence, emulated and preached to the people of this world.

Kaama falling 'within shaastra' is highlighted as against kaama leading to hell (which is to be abjured), like getting devotees to do 'bhakthi' to the Lord and fulfil one's desire (kaama) thus. In fact the other type of good kaama is acquiring the Lord as with Sri Andaal and the "Naayika's" bhaava. Commentators have elaborated on "Veedu"- save them, similarly Sri Raamaanuja played a role in bringing the Lord's Thiruvádi to all peoples' heads.

మహై యోనిహల్ దోషుమో పిఱన్త ఎజ్ఞల్ మాదవనే
 కంబుణ నిశ్చలుమో కాణహిలాల్, ఉలహోఽచలామో
 అణ్ణలిరామానుతనో వన్న తోనోఽయి అష్ట్రముదే
 నెగ్గారు జ్ఞానమో తల్పేశ్వోస్మై, నారణిష్మాయినపే ॥41॥

మణమిశచ యోనికం తోరుమ పిరుంతు ఎంకం మాతవనె
 కను ఉర నిర్చిలుమ కాణకిల్లా ఉలకోరకం ఎల్లామ
 అణ్ణనుల ఇరామానుతను వంతు తోణురియ అప బెపాముతో
 నణ్ణనురుమ గ్రానం తలుకుకొనుట నారణుకు ఆయినిరో. 41

manmishai yōnihal dhōrum pirandhu, yengal maadhavanē
 taking-birth-in-this-world-as-human-being-and-other forms our Lord Madhava

<i>kannura nirkilum</i> despite standing for everyone to see	<i>kaanahillaa,</i> not seeing / not perceiving	<i>ulahorhal yellaam</i> all the people of this world
<i>anna! iraamaanujan</i> swami Sri Raamaanuja	<i>vāndhu thonriya appozudhē</i> the very time he manifested himself	
<i>nānnaru jnaanam</i> highest knowledge	<i>thálai kondu,</i> earning (it)	<i>naaranarkaayinare</i> (41) took refuge at the feet of Sriman Naaraayana

Despite the Lord taking birth in this world in various forms, and standing in front of our eyes, and despite making it known that He is Supreme, hardly anyone perceived his greatness. In contrast when our Sri Raamaanuja manifested himself in this world, all the people receiving his grace, rejoiced at earning the 'difficultly understood-knowledge', which in a nutshell is 'Sriman Naaraayana is the Lord of all, while all beings are sub-servient to Him'. This indeed shows the greater influence of an aachaarya compared to that of the Lord Himself.

The comprehensive knowledge or "samyak jnaana" of Sriman Naaraayana's Supreme Knowledge is highlighted. If the Lord talks about Himself people doubt Him or do not pay heed to His words, while if someone else like ourselves talks about the Lord, they believe that one. Therefore Sri Raamaanuja's unique role is lauded here.

அயிழீயார் கோஜ்ப் தகுமா, அகாதலக்ட்மூனி
 மாயுமா எனாவியீ வந்து முதறினாஸ், மா மலரால்
 நாயகன் எலூ உயிர்ச்சூமா நாதன் அரஜின் எனுமா
 தூயவன், தேவிலராமானுசன் தோல்முசூ பூர்ணே

॥42॥

ஆயிமையார் கொங்கை தங்கும் அக் காதல் அளற்று அழுந்தி
 மாயும் என் ஆவியை வந்து எடுத்தான் இன்று மா மலராள்
 நாயகன் எல்லா உயிர்கட்கும் நாதன் அரங்கன் என்னும்
 தூயவன் தீது இல் இராமாநுசன், தொல் அருள் சுரந்தே. 42

aayizaiyaar kongai thángum, ák kaadhal alattru azhundhi
 on well - decorated young maidens' bosoms, in-sensual-pleasures-wasting

maayum	yennaaviyai	vándhedutthaan	inru,	maamalaraa!
without-trace	my soul	came and uplifted	me to-day	Sri Mahalakshmi's
naayakan	yella	uyirhalukkum	naadhan	aranganennum
Lord	for all	souls	master	Sri Ranganaatha

thoooyavan, theethu ill iraamaanujan thollaru! shurandhē (42)
 holy/pure blemishless Sri Raamaanuja through-his-natural-kindness

The holy/pure/faultless Sri Raamaanuja preached and taught that the Lord of Mahalakshmi, Sri Ranganaatha is the Lord of all souls. Through his natural kindness he pulled me out of the hopeless state in which I was deteriorating with my sensual pleasures such as feasting on young maidens' bosoms. He saved me.

The more pronounced and significant role of an aachaarya like Sri Raamaanuja as compared to Lord's own role / 'swaabhaavika krupa' is highlighted. Those who did not realise themselves when the Lord's preaching fell short of changing them, Sri Raamaanuja's 'upadesham' drew them towards the Lord - the knowledge that the Lord, Sri Ranganaatha, is seshi (master) of all souls, was propounded by help provided by Sri Raamaanuja in changing him and orienting him towards the Lord.

ಶುರಕ್ಕುವೂ ತಿರುವುಮುಣವ್ರಮ್, ಶೋಲಪ್ಪಹಿಲ್ ವಾಯಮುದಮ್
ಪರಕ್ಕುಮಿರು ಎನ್ನೆ ಪತ್ತಾ ಕೀಡುವೂ, ಪಡಿಯಿಲು ಶ್ರೀರ್ !
ಉರ್ಯಾಕ್ಷನ್ ಜನನ್ ಉಮಕ್ಕು ಯಾನಂಜಮ್ ಶೀಂಗಮುಣು ಕಲಿಯ್
ತುರಕ್ಕುವೂ ವೇರುಮೈ, ಇರಾಮಾನುಜನ್ ಈ ಶೋಲ್ಲಾಮಿನೇ

||43||

ಸರಕ್ಕುಮ ತಿರುವುಮ ಉಣರ್ವುಮ ; ಚೊಳಪ್ಪಬುಕಿಲ್ ವಾಯ ಅಮೃತಮ
ಪರಕ್ಕುಮ ; ಇಗ್ರ ವಿಣೆ ಪರ್ತರು ಅರ ಓಡುಮ ಪಡಿಯಿಲ್ ಉಳಿನೀರ !
ಉರಾಕ್ಕಿಂಣನಾನ್ ಉಮಕ್ಕು ಯಾನೆ ; ಅರಮ ಕೀರುಮ ಉರು ಕಲಿಯೆತ
ತುರಕ್ಕುಮ ಬೆಗ್ರಾಮೆ ಇರಾಮಾನ್ರುಚಣೆ ಎನ್ನರು ಚೊಳ್ಳಲ್ಪುಮಿನೆ. 43

<i>shurukkum</i>	<i>thiruvum</i>	<i>unarvum,</i>	<i>sholappuhilvaayamudham</i>	
swelling	bringing the	jnaana	as soon as	ambrosia in the
wealth of bhaktii	right throughout	describing		mouth
	experiencing	it began		

<i>parakkum</i>	<i>iruvinai</i>	<i>patthara odum,</i>	<i>padiyil</i>	<i>ulleer</i>
fly	karma of the	get destroyed	world's	people
	past (punya/paapa)	without trace		

<i>uraikkinranan</i>	<i>umakkuyaan</i>	<i>aramsheerum uru káliyai</i>
shall tell you	to your	about dharma's greatest enemy, the Káli

<i>thurakkum</i>	<i>perumai, iraamaanujan</i>	<i>yenru sholluminē</i> (43)
driving out	having that power,	utter his name
	Sri Raamaanuja	

O the people of this world, I shall tell you about a supreme way of getting rid of the powerful Káli who is the greatest enemy to dharma - our Raamaanuja can uproot him without trace. Once you start chanting his name, the wealth of bhakthi and pure knowledge spring up over and over again. The moment you start uttering his name, your mouth will be filled with ambrosia. The obstacle for liberation is in the form of bad deeds from beginningless time (good deeds too delay it !).

Utter his name, all good things come to your door step. Amudhanaar says that uttering Sri Raamaanuja's name can provide happiness while here and after we leave this world also.

శోల్లార్ తమిఫ్రోరు మూనోఱిమో శురుదికల్గ నాన్గమేల్పై
 ఇల్లా అఱినిఱొ యావుమో తెరిన్నప్పొ, ఎణ్ణరుమో శీర్
 నల్లార్ పరపుమిరామానుశనొ తిరునామమో నచ్చి
 క్షుల్లార్ అకలిడత్తోర్; ఎదు పేచేనోఱు కామిష్టో? ||44||

చొంగ ఆర్ తమిధి ఓగు మున్నరుమ సురుతికం నాంకుమ ఎల్లఱ
 ఇంబులా అరునెన్నరి యావుమ తెరిన్తవం ఎం అగుమ శీర
 నల్లఱార పరవుమ ఇరామానుకం తిగ్గునామమ నమపిక
 కంబులార అకల్ ఇటత్తంతోర ఎతు పెరు ఎన్నరు కామిప్పబో! 44

shollaar tamiz oru moonrum, shurudhihal naangu yellai
 words/ Tamil iyal, ishai, the Vedas four limits
 sayings language naatakam - the three

illaa araneri yaavum therindhavan, yen árum sheer
 without dharma shastras having learnt, with countless noble qualities
 (code books)

nállaar paravum irraamaanujan, thirunaamam nambi
 being lauded by good people Sri Raamaanuja's holy name believing

kállaar ahalidatthór, yedhu peru yenru kaamipparé (44)
 will not learn the people of this which is that name for keep asking
 vast world attaining the goal enthusiastically

Our Sri Raamaanuja is a gold mine of knowledge in the lucid Tamil religious poetry, the four Vedas, Smriti, Itihaasa and Dharma shastras (code books of Righteous living). He has earned laurels from a multitude of noble people. He is a man of renaissance. Even when told that chanting his name alone leads to the goal of liberation, they keep asking 'what is the goal (Purushaartham) in life ?'. Nor do they listen to me. What a waste ? I am at a loss to understand the reason for this malady.

The details of four Vedas as also three types of Tamil viz. "iyal", "ishai" and "naatakam" are elaborated and the emphasis is on the all round Amudhanaar highlights the all-important advantage of bhaagavatha kainkaryam as compared to bhágavath kainkaryam.

வேஷ்ணா சு முதிலை நினா தரணா சு ; அபீஸலத்தூ
 அசோநா சு முலை மதை சூரணா சு, எனா சு பேரூரூபை
 தேவம் - அவக்டம் எனக்டம் உநைத்திவை தொலூலை
 கூசும் பரமநா சு, ஜராமாநுச ! மெய்வை கூசுதலே ॥145॥

பேறு ஒன்று மற்று இல்லை, நின் சரண் அன்றி ; அப் பேறு
 அளித்தற்கு
 ஆறு ஒன்றும் இல்லை, மற்று அச் சரண் அன்றி என்று இப்
 பொருளைத்
 தேறும் அவர்க்கும் எனக்கும் உனைத் தந்த செம்மை
 சொல்லால்
 கூறும் பரம் அன்று இராமாநுச ! மெய்ம்மை கூறியிலே. 45

pēronru matrillai, nin sháraṇánri, appéralittharku
 to realise in life as goal, other than your feet, to acquire those feet

aaronru millai mattru achharaṇanri yenri pporulai
 no-other-way exists save those feet, this fact / truth

thērum ávarkum yenakkum unaitthandha shemmai shollaal
 great-ones-who've me not brought straightness uttering
 realised knowing too you to me

koorum párám anru, irramaanuja ! maimmai kkooridilē (45,
 through words not possible, Sri Raamaanuja ! to describe you

Raamaanuja ! There is no greater goal in life than attaining your holy feet. And how does one acquire them ? It is only through the grace of your feet alone. To such of those who have understood this great truth and to me who is totally ignorant of this fact, your noble quality of straightness, which is beyond words, has been of great help. It can be understood by experience and not through words.

Amudhanaar affirms that Sri Raamaanuja's feet are both Praapyan (upaaya / means) and Praapakam (upēyam/goal). The corresponding equivalent of this hymn in 'Yethiraaja Sapthathi' is "anukalpbhootha. vrineemahē" (Sthothra 20). It makes it abundantly clear that Sri Raamaanuja's feet alone are 'panacea' as also protection / means for attaining the Lord's lotus feet.

கூஸுவா ஶமயஜ்ஞாஸுவா கூழீய, கூவலயதே
 மாசன பேரித் துச்சை யுரோந்தேநே, மதியிலயீநே
 தேசுவா படிவநே மனவா புகுநாநை தீழை அநைத்துவா
 விசுவா ஸுங்கே, இராமாநாநை - இச்சைஷை நவே

||46||

கூறும் சமயங்கள் ஆறும் குலையக் குவலயத்தே
 மாறன் பணித்த மறை உணர்ந்தோனை, மதியிலியேன்
 தேறும்படி என் மனம் புகுந்தானைத் திசை அனைத்தும்
 ஏறும் குணனை, இராமாநுசனை இறைஞ்சினமே.

46

<i>koorum</i>	<i>shámayangal aarum</i>	<i>kulaiya,</i>	<i>kuvalayatthē</i>
stating (as they want)	the six schools of orthodoxy	putting an end	in this world
<i>maaran panittha mārai</i>	<i>unardhōnai,</i>	<i>mādhiyiliyēn</i>	
the-Nammaazhwar-eulogised-Tamil-Veda	understanding its core message	even such an ignorant one as me	
<i>therumpádi</i>	<i>yen mānam puhandhaanai</i>	<i>thishai anaitthum</i>	
being able to understand	he - entered - my - poor - heart	in all directions	
<i>yērum guṇanai,</i>	<i>iraamaanujanai</i>	<i>irainjinamē</i>	(46)
having the quality of spreading well	Sri Raamaanuja	took refuge in him	

Sri Raamaanuja had learnt and understood the Tamil Vedas, in and out, and this enabled him to controvert / refute the six schools of thought prevailing then with great authority. He requires to be lauded for utilising Sri Nammaazhwaar's message. He also entered 'my lowly heart' enabling me to acquire knowledge. Sri Raamaanuja had this quality of 'aarjava' (uprightness / honesty / uniformity in action etc.) that spread his greatness in all directions. We prostrated to such a great man and took refuge in him.

The six schools of thought viz. 'Saankhya, yogam, tarkam, Boudham, Jainam and Pashupatham' were refuted by Veda Vyaasa himself in Brahma Soothras. Vide 'amshaadhibarana' etc. in Sri Bhaashya, Sri Raamaanuja has given a broad commentary on these faiths.

ಇಂದ್ರೇಶ್ವರ ಪದುಮ್ ಪರನೀಶನ ರಜ್ಗನೆಂಬು, ಇವ್ವಲಹತ್ತು
ಅಷಮ್ ಶಿಪ್ಪಮ್ ಅಣ್ಣಲ್ ಇರಾಮಾನುಜನ್, ಎನ್ನರುವಿನ್ಯೆಯುನ್
ತಿಂಬ್ ಶಿತ್ತಿರವುಮ್ ಪಹಲುಮ್ ವಿಡಾದು ಎನ್ - ತನ್ ಲಿನ್ನೆಯುಳ್ಳೇ
ನಿಂದ್ಯೆನ್ನೊಂದ್ ಪ್ರಾಣ ವಿರುನಾನ್ ; ಎನಕ್ಕಾರುಮ್ ನಿಹರಿಲ್ಲೈಯೇ !

||47||

இறைஞ்சப் படும் பரன், ஈசன் அரங்கன் என்று இவ் உலகத்து
அறம் செப்பும் அண்ணல் இராமாநுசன் என் அருவினையின்
திறம் செற்று இரவும் பகலும் விடாது என் தன் சிந்தையுள்ளே
நிறைந்து ஒப்பு அற இருந்தான் ; எனக்கு ஆரும் நிகர்
இல்லையே.

47

<i>irainjapadum</i>	<i>párán eeshan aranganenru,</i>	<i>ivvulahatthu</i>
The (one) worshipped	deity (if you ask which)	in this world
	Sri Ranganaatha, The Supreme Lord	

<i>aram sheppum</i>	<i>aṇṭal iraamaanujan,</i>	<i>yen aruvinaiyin</i>
propounding - dharma	the master	Sri Raamaanuja my dark deeds (karmas)

<i>thiram shettruiravum pahalum vidoadhu yenthán shindaiyulle</i>		
destroying them	night and day	continuously in my thoughts (ruling)

<i>niraindu oppu ara irundhaan,</i>	<i>yenakku aarum nihar illayē(47)</i>	
fully	without	dwell to me none is a match

It was indeed our 'religious guru' Sri Raamaanuja who preached in this vast universe that 'Sri Ranganaatha is the Supreme Lord and is worshipped as the Supreme deity'. Destroying my dark karmas he established himself in my thoughts night and day as one without equal. Having earned myself the benevolent attention of Sri Raamaanuja, is there any one to match me ? None at all.

Amudhanaar addresses the people of the world at large and refers to Sri Raamaanuja's role in declaring that the Supreme refuge for all is the Lord, Sri Ranganaatha.

ನಿಹರಿನಾಂ ನಿನಾಂ ಎನಾಂ ನೀಶದ್ದೆತ್ತು, ಉನಾಂ ಅರುಣಾಕಣಾಂ,
ಪ್ರುಹಲೋನಾಂ ಮಿಲ್ಲೆ ಅರುಟ್ಟುಮ್ ಅಃದೇ ಪ್ರುಹಲ್ ; ಪ್ರುಸ್ಯೆಯಲೋರ್
ಪಹರುಮ್ ಪೆರುಮ್ಯೆ ಇರಾಮಾನುಜ ! ಇನಿ ನಾಮ್ ಪ್ರಮುದೇ
ಅಹಲುಮ್ ಪ್ರೋರುಳಿನ್, ಪಯನಿರುವೋಮುಕ್ಕುಮ್ ಅನ ಹಿನ್ನೆ

||48||

நிகர் இன்றி நின்ற என் நீசதைக்கு உன் அருளின்கண் அன்றிப்
புகல் ஒன்றும் இல்லை ; அருட்கும் அஃதே புகல்
புன்மையிலோர்
பகரும் பெருமை இராமாநுச ! இனி நாம் பழுதே
அகலும் பொருள் என் பயன் இருவோமுக்கும் ஆன
பின்னே? 48

nihar inri ninra yen neeshadhaikku, unn arulinkanānri
having no comparison to my lowliness, excepting the abode
of your mercy

<i>puhalonrumillai, arutkum</i>	<i>ahudē puhal</i>	<i>punmaiylōr</i>
no place to go, your kindness	that my lowliness	by illumined ones
	is home	(nithya sooris)

<i>páhárum perumai</i>	<i>iraamaanauja!</i>	<i>ini naam pázhudē</i>
most deserving to be praised (by them)	Sri Raamaanuja	do we still keep wasting (time)

<i>áhalum porulen,</i>	<i>páyan</i>	<i>iruvōmukku</i>	<i>aana pinne</i> (48)
to have separated	for what reason ?	the fruit (phalam)	having been received

O Raamaanuja, You are great ; the immortal / illumined ones (nithya sooris) laud you. My lowliness has found no resort excepting your benevolence and 'your grace too can flow now unto people like me'. Having achieved mutual benefit (fruits), why is there, this uncalled for separation between you and me ? It is simply futile to separate both of us and we should unite.

Having been taught to understand the athma swaroopam (self-knowledge) and becoming pure, Amudhanaar feels that time has come to unite - Sri Raamaanuja's grace unto Amudhanaar and others can flow (despite being in physical body and with sense organs).

அந்து சீவே அகங்க சீயோவே, அகு தமயோ
போன்று போன்க இக்கந்து வேம் கல, போஜுமல
தேநோ நடி பாயோ வயலோ தேநோ அரஜ்நோ கழலோ ஶீநூ வேது
தாந்திலோ மனூவோ, இராமாநா இதுலதுதீதே

ஆனது செம்மை அறநெறி ; பொய்ம்மை அறு சமயம் போனது பொன்றி ; இறந்தது வெம் கவி பூங் கமலத் தேன் நதி பாய் வயல் தென் அரங்கள் கழல் சென்னி வைத்துத் தான் அதில் மன்னும் இராமாநுசன் இத் தலத்து உதித்தே. 49

<i>aanadhu</i>	<i>shemmai</i>	<i>áraneri,</i>	<i>poymmai</i>	<i>áru</i>	<i>shamayam</i>
firmly	the righteous	path	full	of	deceit and lies
established					
<i>pōnadhu ponnri</i>	<i>irandhadhu vemkáli,</i>		<i>poonkamala</i>		
got destroyed	subdued was the powerful Káli		lotus-flower's		
<i>thēn nadhi paay</i>	<i>váyal thēnnarangan</i>	<i>kázal shenni vaitthu</i>			
nectar-flowing-like river full of fields - Srirangam's Lord		feet on head placed			
<i>thaan ádhil mannumiraamaanujaniththalatth</i>	<i>udhitthē</i>	(49)			
he too engrossed	Sri Raamaanuja	owing to his being born in this			
in those feet		world			

The holy city of Srirangam is full of fields where the nectar of lotus flowers flows like a river. Sri Raamaanuja was fully engrossed in the lotus feet of Lord Sri Ranganaatha. After his birth on this earth the heretic schools of thought got destroyed ; besides, Káli's ego was humbled.

Amudhanaar talks about the celebrated birth of Sri Raamaanujar and the epoch-making role of Sri Raamaanuja in helping the people of this world at large in terms of the right interpretation of philosophical aspects.

ஸ்ரீபைந் ஸ்ரீதம்ரா திண்ணையுடா ; ஒந்துரா நெஜூமஷூ,
கோடிதூத மாண நடபைந் ; கோழூப் வநோ குத்துமேலாவா
பதித் தொ பூநோ கவி பூவிநம்ரா பூநூன் பாவு தோலா தீரா
வதித்தூனைடனா , ஓராமானுஶனா - தனு ஸ்டீ அகியீ ॥50॥

உதிப்பன உத்தமர் சிந்தையுள் ; ஓன்னலர் நெஞ்சம் அஞ்சி, கொதித்திட மாறி நடப்பன ; கொள்ளள வன் குற்றம் எல்லாம் பதித்த என் புன் கவிப் பா இனம் பூண்டன பாவு தொல் சீர் எதித் தலை நாதன் இராமாநுசன் தன் இனை அடியே. 50

udippana utthámár shindheyul, onnalár nenjum anji
shining in great persons' thoughts, adversaries' minds got scared

kodhiththida maari nadappana, kollai ván kuttram yellaam
infuriated not standing at one place, countless and terrible faults

pádhithayen punkavipaa inam poondana paavu thol sheer
meaningful my inferior poetry - hymns accepted having the quality
(as sthothras) of getting spread all over

yedhitthalai naadhan, iraamaanujan thán inai adiyē (50)
the leader amongst ascetics Sri Raamaanuja his two feet

Sri Raamaanuja excelled himself as the foremost leader amongst ascetics owing to his extremely noble qualities. His lotus feet shine and abide in the thoughts of great person. The adversaries' hearts trembled with fear and he struck terror in them - they could not stay in one place and were broken asunder. Despite being full of blemishes, my poetry has been kindly accepted as 'superior hymns'.

Famed as 'Prapanna Gayathri' this 'Raamaanuja Nootrandhaadhi', was declared to be included under 4000 Divya Prabhandham - it has 'Raamaanuja naama mantra' 108 times and Amudhanaar was allowed to bring it in 'lyarpa'

ಅದಿಯ್ಯ ತೊಡನ್ನೆಮೂರ್ ಬವಕ್ಕಟಾಯ್, ಅನ್ನಾಃ ಪಾರದ ವೈಂದ್ರೋ
ಮುದಿಯ ಶರಿ ನೆಡುಸ್ತೇರ್ ವಿಧಮ್ ಕೋನ್ಸೆ, ಮುಮ್ಮಾದುಣಂಸ್
ಅದಿಯ್ಯಕ್ಕೂ ಮುದಮ್ ಇರಾಮಾನುಶನಂ - ಎನ್ಸ್ಪ ಅಳ-ವನ್ಸ್ತುಜ್
ವೈದಿಲ್ಲೋ ಸಿಂಹನ್ದು, ಮತ್ತೆ ಕಾರಣಮ್ ಪಾತ್ರಿಕರ್ಲೇ ॥51॥

ಅಧಿಯಾತ ತೊಟರ್ನತು ಎಮ್ಮ ಐವರ್ಕಟಕಾಯ ಅಂತ್ರ, ಪಾರತಪ ಪೋರ್
ಮುದಿಯಪ ಪರಿ ನೆಡುತ್ತ ತೇರ ವಿಗ್ರಂ ಕೋಣೆ ಮ್ಮತು ಉಣಿರ್ನತ
ಅಧಿಯರ್ಕಕ್ಕ ಅಮುತಮ ಇರಾಮಾನುಚಣೆ ಎಂಣೆ ಆಲ ವಂತು ಇಪ್ಪ
ಪದಿಯಿಲ್ ಪಿರಂತತ್ತತು ; ಮರ್ತ್ರು ಇಲ್ಲವೆ ಕಾರಣಮ, ಪಾರತತ್ತಿತಿಲೇ. 51

adiyai thodarndhu yezum aivarhatkaai, ánru paaraadappōr
using the feet vanished for the sake of in the in the Mahaabhaaratha
Paandavaas yore war

mudiyap pari nedum thér vidum kōnai, muzhudhuunarndha
to end the war steed-driven chariot driven by fully understood/and
Lord Krishna enjoyed

*adiyarku amudham iraamaanujan yennai aalavandhu
to bhaagavathaas extremely Sri Raamaanuja (to make) me subservient
nectary (to him)*

*pádiyil pirandhadhu, mattru illai kaaranam paarthidile (51)
in-this-world-born no-other-reason-for-this if examined*

In dwaapara yuga Sri Krishna became a charioteer for the steed-driven chariot of Arjuna during the Mahabhaaratha war in order to help the paandavaas who had taken refuge in Him, and amongst the great men who fully understood and enjoyed the role and nature of the Lord was Sri Raamaanuja. For the latter to be born in this world, there is no other reason except my upliftment - however much I keep thinking about it, that's the only reason.

It is the Lord's 'wont' to place his 'aashirithas' (those who have taken refuge in Him) at a high pedestal. Amudhanaar says that people believe that Kannan Himself has taken the form of Sri Raamaanuja ; he says that Sri Raamaanuja has taken avataara expressly to reform a wretched one like himself. He feels that his taking refuge at Koorathaazhwaan has led to his real birth viz. jnaanappiravi (the life of knowledge) and this led to his writing the Nootrandhaadhi.

பாதூநா அஸு தமய்ஜில் பர்வேபை; இபாரோ முமுடுவை
வோதூநா புக்மூசோஸு புனையை நீநீடி தாநா புக்மநை,
அதூநா இரு வினை அதூநா அரஜ்னா சீயூ தால்ஸையோகு
அதூநா, இவை எவ்வாராமானுநா சீயூவை அஸுத்தவே

||52||

பார்த்தான் அறு சமயங்கள் பதைப்ப ; இப் பார் முழுதும்
போர்த்தான் புகழ்கொண்டு ; புன்மையினேனிடைத் தான்
புதுந்து
தீர்த்தான் இரு வினை ; தீர்த்து அரங்கன் செய்ய தான்
இணையோடு
ஆர்த்தான் ; இவை எம் இராமாநுசன் செய்யும் அற்புதமே. ॥

*paarthaan aru shámayangal pathaippa, ippaar muzhudhum
glanced (at me) six faiths trembling this entire world*

*porthaan puhaaz kondu punmeyinē nidaitthaan puhundhu
excelled in his fame entering-me-(the lowly one) - himself*

theerthaan iruvinai theertha arangan sheyya thaalinaiyōdu
 effaced both 'sins' not only that in Ranganaatha's enjoyable-feet-(he)
 and 'punyas'

aarthan, ivai yem iraamaanujan sheyyum arpudhamē (52)
 joined (me) these (are) our Sri Raamaanuja carrying miracles
 out

Many are the amazing deeds undertaken by Sri Raamaanuja; he drove out faiths not owing allegiance to Vedas with his philosophic concepts chiselled out of Vedas; he found himself that due to this, his name spread far and wide in the world; and entering my lowly heart he effaced the result-yielding sins and good deeds with his benevolence; not merely that, he sent me to and joined me with the Lord, Sri Ranganaatha's lotus feet.

Sri Raamaanuja led the movement for knowledge about Vishnu, and Amudhanaar says that besides doing kainkaryam to aachaaryas, he achieved bhagawaan kainkaryam. Whatever he did before amounted merely to worship led by some authority (adhikaara mátham).

அபூர்வநா ஶபீர இராமானுஜனா, என்னும் அல்வண்டு
 கசுக்ஷமா சுத்திப்பர் காமுகு தீர்லர், கருடரிய
 பழையிலுமிருக்கல்லம் பல்லு லகு யாவுமா பரந்தென்றும்
 நக்கோரும் - தன்னும் ஒன்றானிலத்தே வந்து நாட்டினனே. 53

||53||

அற்புதன், செம்மை இராமாநுசன் என்னை ஆள வந்த
 கற்பகம், கற்றவர் காமுறு சிலன் கருது அரிய
 பற்பல் உயிர்களும் பல் உலகு யாவும் பரன்து என்னும்
 நற்பொருள் தன்னை இந் நானிலத்தே வந்து நாட்டினனே. 53

arpudhan, shemmai iraamaanujan, yennai aalavandha
 amazingly noble our Raamaanuja his rendering (me) his servant

karpaham káithavar kaamaru sheelar, kárudhariya
 wish-yielding the jnaani's longing-to-be-with (he) number of souls
 tree (scholar's) the goodman beyond imagination

parpal uyirhalum pál ulaham yaavum páranadhu yenum
 those-jivas-existing-in immeasurably vast worlds (the fact) they all belong
 to the Lord

nárporul thánnai, innaanilatthai vándhu naattinanē (53)
 that central concept, in this vast world manifesting himself established

The amazingly glorious and nobility personified, Sri Raamaanuja, whom even the men of vast knowledge longed to be with, came down as though he was a wish-yielding tree and rendered me becoming his servant. He propounded and established the most significant concept that the vast body of souls and various 'lokas' which they inhabit consistent with their karmas(both sins and good deeds included) are indeed eternal and form His Corpus.

An aachaaryaa's qualities of being 'aapthaathaman', free from ill-feelings and purity in thought and action, deceit-free and ability to grant wishes of needy persons and extreme benevolence are highlighted here. He should also have deep knowledge to be able to preach as though he knows it directly (besides saathvic practices – anushtaana). Amudhanaar says that Sri Raamaanuja excelled in all these qualities. And that Sri Raamaanuja showed to the world (by refuting unvedic religions) that everything is subservient to the Supreme Lord. And the mutual relation amongst 'chethanaachethanas' and the Lord was propounded by him' (Lord the shareeri / we His shareera).

நாட்டிய நீச் சூப்யங்கள் மாண்ஸ், நாரானாஸ்
காட்டிய வேதம் கீழ்வூத்து, தன் சுருக்கே வழில்
வாட்டியலா வாத தமிழ் மசை வாழாந்து - மன்னுலகில்
கட்டிய தீலத்து இராமாநுசனா - தன் இயல்லுக்கீடு ॥54॥

நாட்டிய நீசச் சமயங்கள் மாண்டன ; நாரணனைக் காட்டிய வேதம் களிப்புற்றது ; தென் குருகை வள்ளல் வாட்டம் இலா வண் தமிழ் மறை வாழ்ந்து மன்னுலகில் ஈட்டிய சீலத்து இராமாநுசன் தன் இயல்வு கண்டே. 54

<i>naattiya neecha chamayangal maandana,</i>	<i>naaránanai</i>
the-well-entrenched-the-lowly-heretic-faiths-fell-apart-into-pieces	Naaraayana as Supreme was brought

<i>kkaattiya védam kaliputtradhu,</i>	<i>thén kuruhai vallal</i>
to the fore by the Vedas stood aloft	in the lovely - kuruhaapuri - taking-birth

<i>vaattamilaa van thámiz márai</i>	<i>vaazhndhádhu manñulahil</i>
(azhwaar) with no language limitations	registered a bright life in this world
<i>Veda Thiruvolmozhi</i>	

<i>yeettiya sheelatthu , irraamaanujan thán iyalvu kándē</i> (54)	
getting-together-good men, Sri Raamaanuja's	his essential - goodness - (in philosophy) on-being-seen

Having fully realised the ability of Sri Raamaanuja to combine all the right-minded persons, the well-entrenched lesser faiths fell apart and ran without trace. The vedas once again shone with the concept of Sriman Naaraayana as being the Supreme Truth / Reality. Thiruvoimozhi, the melodious Tamil Veda, composed by the aazhwaar at the lovely Kuruhaapuri (Sri Nammaazhwaar) for everyone to enjoy, registered a bright future.

The supreme truth that it is Sriman Naaraayana who is to be attained by all jivas was established by Sri Raamaanuja. In order to do this he had to remove the obstacles posed by lesser faiths which were buried without trace.

Here some scholars bring in the meaning contained in the sloka "Gaathaathaadhaa.....'sthothra 70, vide 'Yethiraajasapthathi' : Sri Raamaanuja's philosophy rendered null and void 'Bouddha's, Kapila's, Kumaarila Bhaattaa's and Prabhaakara's stand-points'.

கண்டரோ திணை கவருமா, கடி ஸ்ரூபிலோ தென் ரஜ்னோ
தொங்கரோ சுலாவுமா இராமாநுசனை, தோக்கே இங்னை
பஷ்டும் வேந்ஜிலோ பாராமேலோ நலவிச பாட்டுருளுமா
கோண்டுபீ மேவி தேழுமாமா - எண்ணல்லபே ॥55॥

கண்டவர் சிந்தை கவரும் குடி பொழில் தென் அரங்கன்
தொண்டர் குலாவும் இராமாநுசனை, தொகை இறந்த
பண் தரு வேதங்கள் பார் மேல் நிலவிடப் பார்த்தருளும்
கொண்டலை, மேவித் தொழும் குடி ஆம் எங்கள்
கோக்குலமே 55

kándavar shindhai kávarum, kádipozil thennarangan
those who came to serve are attracted, fields - covering the Lord Ranganaatha
with sweet smell

thondár kulaavum irraamaanujanai, thohai irandha
by the prayer (to) in this world having established firmly
devotees'

pán tharovedangal paar mēl nilavida paartharulum
Vedas-with-intonations in this world having established firmly
(highs and lows)

kondalai mēvi thozum kudi aam yengal kókkulamē (55)
the very serving lovingly and deserve to be the
courteous taking refuge, that lineage master of our heritage

It was our Raamaanuja who firmly established the chanting of vedas comprising intonation/highs/lows in this world and he is indeed very benevolent. Whoever happened to visit used to get attracted to Sri Raamaanuja, who had such a magnetic pull. Those who came to worship Sri Ranganaatha with his abode located amidst sweet smelling fields sang the praises of Sri Raamaanuja. The followers of this lineage who take refuge in and laud him deserve to be our masters.

Sri Raamaanuja's great role of establishing 'adhyanothsavam' (during maargashira month) wherein the 4000 Prabhandham is recited over 20 days finds reference here. The word 'Kōkkulame' conveys those who have taken refuge in Sri Raamaanuja are masters of heritage to which we belong ('Swāmithva' of our predecessors).

கோக்குல மன்றீ மஹவீழா, ஒரு கூரை முழுவால்
வீராக்ஷய தேவனை வீரதூமை புனி஦னை, முவன்மீதுமை
அக்ஷய கீதீ இராமானுசனை அக்ஷேஸ்னனை என
வாக்குறீயாமு, என மனமை நினையாடினி மகூராக்ஷயே

||56||

கோக்குல மன்னரை மூவெழு கால், ஒரு கூரை முழுவால்
போக்கிய தேவனைப் போற்றும் புனிதன், புவனம் எங்கும்
ஆக்கிய கீர்த்தி இராமாநுசனை அடைந்தபின் என்
வாக்கு உரையாது, என் மனம் நினையாது இனி மற்று
இன்றையே.

56

<i>kōkkula mannarai</i> kshathriya-clan kings	<i>moovezhukaal,</i> right upto twenty-one generations back	<i>orukoormazhuaal</i> with a sharp battle axe
<i>pokkiadevanai</i> God Parashurama who destroyed (them)	<i>potthum punidhan,</i> worshipfully - adoring holy ones	<i>bhuvanamengum</i> everywhere in the world
<i>aakkiya keerthi</i> with-glory-spreading	<i>iraamaajunai</i> Sri Raamaanuja (has)	<i>adaindhapin</i> after taking refuge in him
<i>vaakkuraiyaadhu, yen mānam ninaiyaadhu inimattru onreyē</i> (56) tongue (voice) my mind cannot think anything else-in-future cannot say	<i>yen</i>	

The manifestation of Vishnu in the form of Parashuraama in the state of anger destroyed twenty-one generations of kshathriyas (who had a history of highhandedness) with his battle-axe. Sri Raamaanuja praised the Lord in this avathaara who had a purpose to fulfil ; his greatness and glory spread all over the world. I have taken refuge in such a holy person and my tongue cannot utter anything further; neither can my mind think of anything else (excepting his name).

The avathaara highlights the removal of 'ahankaara' and 'mamakaara' which are obstacles for achieving purushhaartha (i.e. the goal / service at Paramapadham). The Lord, Parashuraama, is stated to have purified the earth 21 times.

ಮತ್ತೊರು ಪೇಸು ಮದಿಯಾದು, ಅರಜನ್ ಮಲರಡಿಕಾಳ
ಉತ್ತವರೇ ತನಕುತ್ಪರಾಯ ಕ್ಷೋಭ್ಯಮುತ್ತಮನೈ,
ನತ್ತವರ್ ಸ್ವೋತ್ತಮ್ ಇರಾಮಾನುಜನೈ ಇನ್ನಾನಿಲತ್ತೇ
ಪತ್ನನ್, ಪತ್ನಿನ್ ಮತ್ತಂ ಶಯೀನ್ - ಒರು ಹೆಡ್ಯೆವ್ಯೆಯೀ

||57||

ಮற்றು ಓರು ಪೇರು ಮತಿಯಾತು, ಅರಙ್ಕಣ ಮಲರ್ ಅಟಿಕ್ಕು ಆಳ್
ಉರ್ಖವರೋ ತಣಕ್ಕು ಉರ್ಖವರಾಯ್ಕೆ ಕೊಳ್ಳಣಂತ್ ಉತ್ತಮಣಣ,
ನಳ್ ತವರ್ ಪೋರ್ತ್ರುಮ್ ಇರಾಮಾನುಜಣಣ ಇಂ ನಾನಿಲತ್ತತೋ
ಬೆರ್ತನಣಣ ; ಬೆರ್ತಪಿನ್ ಮರ್ತ್ರು ಅರ್ಥಿಯೆಂ ಓರು ಪೇತಮಾಯೆ.

57

<i>mattru oru pērumádhiyaadhu, arangan mālar</i>	<i>adikku</i>	<i>aal-</i>
no-other-gain not expecting, Sri Ranganaatha's	Lotus feet	the-
<i>utthavarē thánakku uttravaraai kollum</i>	<i>utthamanai</i>	
devotees (to him) dear ones considered		the noble ones
<i>nál thávar pottrum iraamaanujanai innaanilatthai</i>		
(from) those-having-done-good- service to the Lord (prapannas)	Sri Raamaanuja	in this earth
<i>pettranan, pettrapin mattru áriyēn oru pedhamaiyē</i>		(57)
took refuge having nothing else or any deed unbecoming of me, (in him) got his refuge my heart does not long		

Sri Raamaanuja, the noble ascetic, regarded the devotees rendering service to the lotus feet of Sri Ranganaatha as his dear ones and gave them refuge. He was adored by the greatest of seers who had

become prapannas. I took refuge in such great Sri Raamaanuja.
Now nothing else I long for or do anything unbecoming of me.

Those who have surrendered to the lotus feet of Sri Ranganaatha for achieving Parama Purushaartha are my "aathmeeya-bandhus" (dear ones), so believed Sri Raamaanuja. 'Sharanaagathi tapas' besides other types of meditation took the pride of place. With this Amudhanaar felt 'viveka' rising in him and 'ajnaana' receding.

పేద్యేయర వేద షైలులుదనోఱున్న బిరమమో ననోఱునోఱు
ఒది మత్తెలా లయిరుమో అఃదనోఱు లయిక్కలో ముయోవిష్టు
అది ప్రస్తరసోఱొనోఱుమో ఎనోఱు శోల్పుమో అప్పల్లులొఱుమో
వాదిలో వేనోఱానో, ఎమో ఇరామానుశనో ముయో వ్యుదిక్కధలే ॥158॥

ప్రేతయార వేతప పొగురులు ఇత్తు ఎన్నరు ఉన్నణిప పిరమామ
నన్నరు ఎన్నరు
ఓతి మంత్రరు ఎల్లవా ఉయిగ్రుమ అంత్తు ఎన్నరు, ఉయిరుకులు
మెయిలిట్ ట్రు
ఆతిప పరణోడు ఔన్నరు ఆమ ఎన్నరు చొఱలుమ అవల
అవలలు ఎల్లవామ
వాతిలు వెంఱాం, ఎం ఇరామానుశం మెయిమ మతిక్కతలే.

58

pēdēyar vēdaporruļ idhu yenru unni piramananru yenru
Ignorant ones (this is) the core of Vedas we utter is Brahman so-

ōdhi mattru yellaa uyirum ahadē yenru, uyirhal meyy-vittu
-saying all jivas (are) that very jivas excepting bodies
(excepting Brahman) Brahman

aadhipparanodu onraamenru shollum avvallalellaam
with aadhibrahman get united later such declarations

vaadhil venraan, yem iraamaanujan meyymmadhikadalē (58)
in debates refuted our Swami Raamaanuja the ocean of logic and Vedantha

Some ignorant and puerile ones though accepting veda as authority joined voice with those who did not do so and concluded that 'self-knowledge is the purport of the vedas' ; they considered Brahman as Truth and identified with consciousness ; that Brahman excepting itself is totally unique from others ; Jeevaathmaas are not separate

but due to ignorance appear so and that they become united with Brahman once they leave their bodies - such declarations were being made freely. It was our Raamaanuja who refuted and rectified all these absurdities with his unique logic and deep knowledge, and made winning contribution.

Shankara, Bhaaskara and Yaadhavaprakaasha put forward some concepts which Sri Raamaanuja countered with appropriate upanishadic texts and established the Vishistadvaitha philosophy. He established the concept of a personal God qualified by certain attributes viz. individual souls and the universe. He showed that there is an organic relationship of oneness of the Universe and the individual souls with Brahman (the upanishadic term for the Supreme deity) from his shareera.

கங்கலங்வாய தீழை வடிஸுஷூமா, கலி ஒருஷீ
 எதைத்ரு காலதிராமாநஶா, எது நான்சூயீயினா
 புதரோலயால் அவிருசீ துர்நிலநீலே ஸயிரீ
 ஸங்கீயவா, நாரணைநா ழசுவாரா ஓலீ ஸதுஷாநீஏ ॥159॥

கடல் அளவு ஆய திசை எட்டினுள்ளும் கலி இருளே
 மிடைதரு காலத்து இராமாநுசன், மிக்க நான்மறையின்
 சுடர்ளுளியால் அவ் இருளைத்துரந்திலனேல், உயிரை
 உடையவன் நாரணன் என்று அறிவார் இல்லை உற்று
 உணர்ந்தே. 59

<i>kádal alavaaya dhishai yettinullam,</i>	<i>káli irule</i>
oceans forming borders in the eight directions	darkness named Káll

midaitháru kaalatthu iraamaanujan, mikka naan maraiyin
 (if) when densely covered Sri Raamaanuja pronounced, the four Vedas,

<i>shudar oliyal avvirulai tthurandhilanel uyirai</i>
bright light that Káli's if not dispelled for all souls
terrible darkness

udeiyavan, naarananenru arivaar illai uttru unarndhē (59)
 the Lord (is) Naaraayana without - knowing firmly understanding
 passed-away

When the terrible Káli covered the entire earth, surrounded by oceans, with his darkness, Sri Raamaanuja manifested in this world.

On the authority of four vedas he dispelled the darkness. If he had not done so, the supreme truth that 'Sriman Naaraayana is the Lord of all souls, would have remained a secret and none would have known about it.'

Yethiraaja Sapthathi's sloka 56 by Sri Vēdanta Desika brings out this aspect succinctly : 'The lamp of Yethiraaja filled with the oil of bhagavad bhakthi shone brilliantly failing which there would have been pitch darkness in this world comprising untenable faiths.' That Sriman Naaraayana is 'sarva seshi' (master of all souls) which was successfully propounded by Yethiraaja, would have remained unknown. Elements forming basis of philosophic studies like 'Pramēya', 'Pramaana' gained importance, thanks to Yethiraaja.

ಉಣಿನ್ನ ಮೇಯ್ ಇಂದ್ರಾನಿಯರ್ ಯೋಗಮ್ರದೊಂಡುಮ್ರ, ತಿರುವಾಯ್ ಮೊಪ್ರಿಯಿನ್
ಮಣಮ್ರ ತರುಮ್ರ ಇನ್ನಿತ್ತೆ ಮನ್ನ ಮಿಡಮ್ರದೊಂಡುಮ್ರ, ಮಾಮಲರಾಳ್
ಪುಣಿನ್ನ ಪೈನ್ ಮಾಬಿನ್ ಪೈರುನ್ನಮ್ರ ಪದಿದೊಂಡುಮ್ರ ಪ್ರಕ್ಕ ನಿಟ್ಟಮ್ರ
ಕುಣಮ್ರ ತಿಹಪ್ಪ್ರ್ ಕೊಣ್ಣಲ್, ಇರಾಮಾನುಶನ್ ಎಮ್ರ್ ಕುಲ ಕ್ಷೋಪ್ರಾನ್ ||60||

உணர்ந்த மெய்ஞ்ஞானியர் யோகம் தொறும்,
திருவாய்மொழியின்
மணம் தரும் இன் இசை மன்னும் இடம்தொறும், மா
மலராள்
புணர்ந்த பொன் மார்பன் பொருந்தும் பதிதொறும் புக்கு
நிற்கும்
குணம் திகழ் கொண்டல், இராமாநுசன் எம் குலக்
கொழுந்தே. 60

unarntha meyyynaaniyar yogam dhorum, thiruvoimozhiyin
 knowing and the philosophers wherever their groups, Nammaazhwaar's
 experiencing

manam thárum innishai mánum idamdhorum, maa málaraal
fragrance melodious-music-waiting-places Sri Mahaalakshmi
giving

punárndhapon maarbanporundhum pádhidhorum pukkunirkum
 eternally Vishnu with in holy places where He have entered
 residing in exquisite chest has established Himself

gunam thihaz kondal, iraamaanujan yem kulaKozhundhē (60)
shining with knowledge cloud-like Sri Raamaanuja the first In our clan
of philosophy In generosity

Wherever groups of philosophers who have realised God, come together, wherever Sri Nammaazhwaar's Thiruvoimozhi's music as also fragrance wafts, wherever the Lord with that eternally-chest-residing- Sri Mahalakshmi has established Himself i.e. in holy places, Sri Raamaanuja, our clan's the very first, chose to stay.

The combined aspect of a personal God and bhakthi towards Him, and discussions among thinkers on Sri Raamaanuja's philosophy (Veda Maarga Prathishtapana) as also Tamil Vedas by Sri Nammaazhwaar (bhagavad Vishayam - bhaagavatha aspect) formed the subject matter.

கோழுந்துவிட்டு பூதருமா வேமா கோலா எஸ்யாலா, நிரயத்து
அழுந்தியடியேநே வனநாட்டுப்பூது பிஸ்மா, அரு முனிவரா
கோழுமா தமதோனா ஏமுராமாநுதானா கோலா பூதக்முரோ ஶுதரா மக்கு
எழுந்தமு; அதாலா நல்லதிதயமா சுந்திரனலமே ॥61॥

கொழுந்துவிட்டு ஓடிப் படரும் வெம் கோள் வினையால்,
நிரயத்து
அழுந்தியிட்டேனை வந்து ஆட்கொண்ட பின்னும், அரு
முனிவர்
தொழும் தவத்தோன் எம் இராமாநுசன் தொல் புகழ் சுடர்
மிக்கு
எழுந்தது; அத்தால் நல் அதிசயம் கண்டது இருநிலமே. 61

kozhundhu vittodi ppadarum uem kōl vinaiyaal, nirayatth-
the ever-growing thicket of terrible and powerful misdeeds, in the hell-

-azhundhi - ittenai vāndhu aatkonda pinnum, aru munivar
fully - drowned - me even after making holy people

thozum thavatthōn yemmiraamaanujan thol puhasz shudar mikku
serving (him)the ascetic Sri Raamaanuja's noble qualities without losing any glory

yezhundhadhu, atthaal nāl athishayam kandathu irunilame (61)
shone further (seeing) it witnessed a miracle in this vast world

Swami Raamaanuja was worshipfully adored by yogis who had acquired everlasting fame and glory. They had successfully practised

the process of sharanaagathi. Owing to the noble qualities to which he was home, and given as I was to the fruits of the ever-growing thicket of sins, saw to it that I became your (Raamaanuja's)servant. Even then those qualities are glittering more than ever. This world has witnessed a miracle !.

That is to say that all wicked people, as I am, benefited from Sri Raamaanuja, says Amudhanaar. Sri Raamaanuja's "connection" to such people all over rendered his noble qualities to shine more than ever.

ಇರುನ್ನೇನ್ ಇರುವಿನ್ಯೆ ಪಾಶಮ್ ಕ್ಷಮತ್, ಇನ್ಸು ಯಾನಿಷ್ಯೆಯಮ್
ವರುನ್ನೇನ್-ಇನಿ ಎಬ್ಬಿರಾಮಾನುಷನ್, ಮನ್ಸು ಮಾ ಮಲರ್ತಾಭ್
ಪೂರುಣ್ಣಾ ನಿಲ್ಯೆಯುಡ್ ಷ್ವಣ್ಣೆಯಿನೋಕೋಸುಮ್ ನಷ್ಟೆ ಶಯ್ಯಾ
ಪ್ರೆರುನ್ನೆವರ್ದೆ ಪ್ರರವುಮ್, ಪೆರಿಯೋರ್-ತಮ್ ಕ್ಷಮಲ್ ಪಿಡಿತ್ತೆ

||62||

இருந்தேன் இரு வினைப் பாசம் கழற்றி இன்று ; யான்
இறையும்
வருந்தேன் இனி எம் இராமாநுசன் மன்னு மா மலர்த் தாள்
பொருந்தாநிலையுடைப் புன்மையினோர்க்கு ஒன்றும் நன்மை
செய்யாப்
பெருந் தேவரைப் பரவும், பெரியோர் தம் கழல் பிடித்தே. 62

<i>irundhēn</i>	<i>iruvinai</i>	<i>paasham kazattri,</i>	<i>inru yaaniraiyum</i>
am happy	both sins	getting rid of the	to-day I, not in the least
	and punyas	noose	

<i>varundhēn</i>	<i>ini yem</i>	<i>iraamaanujan, mannu maamalarthaal</i>
feel the lack	from now on our	Raamaanuja's lofty lotus feet

<i>porundaa nilaiyudai</i>	<i>pun meyinork</i>	<i>onrum nānmai chheyyaa</i>
bereft of quality to join	the lowly ones	no help extended whatsoever

<i>perundeverai</i>	<i>paravum, periyōr thám kázal pidithē</i> (62)
(on) Lord Ranganaatha	hymns elder ones feet as refuge being sung

"Sri Raamaanuja is extra-ordinarily great and those who have not taken refuge at his lotus feet are indeed extremely unfortunate. Although Lord Ranganaatha is everyone's well -wisher, He will not

do good to them" - so has Koorathazhwaan sung in a hymn and I obtained his lotus feet to-day (took refuge). I am freed of all the effects of good and bad deeds. Having rendered myself pure, I will not be subject to any sorrow and I shall rest happy.

The great quality of extending his (Raamaanuja's) benevolence even to those who had not asked for it (the 'nirhethuka' aspect) is highlighted here.

பிடியீ தோடருமா சூசீநூ, யானுநா பிச்சாய் தீரோ
 அடியீ தோடருமாபதி நலூ வேஸுமா, அசுதமய
 சீடியீ தோடருமா மருஶ தீசுநோரோ தீடுநோரைவநூ
 ஆப்பியீ தோடருமா, இராமானுச ! மிகு வேந்தனே ॥63॥

பிடியைத் தொடரும் களிறு என்ன, யான் உன் பிறங்கிய சிர்
 அடியைத் தொடரும்படி நல்க வேண்டும், அறு சமயச்
 செடியைத் தொடரும் மருள் செறிந்தோர் சிதைந்து ஒட
 வந்து இப்
 படியைத் தொடரும், இராமாநுச ! மிக்க பண்டிதனே ! 63

*pidiyai thodarumkalir yenna, yaan un pirangiya sheer
 female being the male elephant, me your radiant qualities
 elephant followed (by)*

*adiyai thodarum pádi nalha vendum, aru shámaya
 your feet to be followed grant me, the six (unvedic)*

*chediyai thodarum marul sherindhōr shidaindhōda vandhu
 hid them- the cause ineptness full of that running helter arrived
 selves of (that) those ignorant ones skelter*

*ippadiyai thodarum, iraamaanuja ! mikka pandithanē (63)
 In this world being hunted Sri Raamaanuja ! the great scholar*

O Raamaanuja! those inept ones responsible for the six unvedic faiths took to their heels. You instilled righteous behaviour in all by following them and winning them over like a male elephant getting the better of its female counterpart. May I be blessed to follow closely your glorious feet just the same way a male elephant pursues a cow elephant.

In regard to non-Vedic faiths Sri Vedanta Desika elucidates in his 'Yethiraaja Sapthathi' (Sthothra 69) the absence of any need for us to worry about those faiths as Sri Raamaanuja has already unequivocally / authoritatively refuted them.

పణ్ణరు మాణ్ణా పశున్మిష్టా, అనన్మా పాయో మదమాయా
ఎస్తాడె ఎజ్ఞా ఇరామానుషముని వేష్టమా, మేయాష్ట్టు
కొణ్ణ నలో వేద కోమూన్ఱై మేన్నై క్షుపలయతే
మంచ్ఛస్తైనో ఆదు, వాదియహాంభా ! లుణ్ణా వాష్టోవత్తో

||64||

பண் தரு மாறன் பசந் தமிழ் ஆனந்தம் பாய் மதமாய்
விண்டிட எங்கள் இராமாநுசமுனி வேழம் மெய்ம்மை
கொண்ட நல் வேதக் கொழுந் தண்டம் ஏந்தி, குவலயத்தே
மண்டி வந்து ஏன்றது ; வாதியர்காள் ! உங்கள் வாழ்வு அற்றதே.

64

pañtharu maaran pashuntthamiz, aanandham paaymádhamaai
adding Sri Nammaazwaar the sweet Tamil ecstasy-flowing-as fluid-water
melody

<i>viñḍida</i>	<i>yengal</i>	<i>iraamaanujamuni</i>	<i>vēzum,</i>	<i>meymeyai</i>
-on-that	our	Sri Raamaanuja - named	elephant	truth-
<i>konda</i>	<i>nálvēda</i>	<i>kozun tthandám</i>	<i>yēndhi,</i>	<i>kuvalayatthē</i>
-uttering	lofty - (like)	huge - sleeper	lifting	In this vast world
	Vedas'	(log)		

mandi vandhu yēnradhu, vaadhiyaraaal!ungal vaazvattradhē (64)
confronting-you thrusting polemicists your life is finished
on you

You polemicists! why have desire to live from now on? You better give up since the 'rutted' male elephant, in the form of Sri Raamaanuja pouring like a cascade the melodious ecstasy-producing Thiruvoimozhi of Sri Nammaazhwaar will thrust on your heads the heavy log of wood viz the infallible vedas. Mark it! This elephant is running amuck all over. Your life is as good as finished.

Utilising Vedas to resolve Vedanthic issues (that is, tathva nirṇaya) was emphasized by Sri Raamaanuja who also made use of the import of Sri Nammaazhwaar's Thiruvoimozhi.

வாழுவத்தெந்தே வாடியபூர், என்குமா மக்கீயவரோ-தமா
 தாழுவத்தெந்தே தாரன் பூத்தெ, தமுவ நூலா
 சூழத்தெ, ஹத்மா எலாவா பெத்து ஸ்ரீதாங்கூர்
 அனாழுத்தெ, எவூராமானுசனா தன் ஜானத்திலே ॥65॥

வாழ்வு அற்றது தொல்லை வாதியர்க்கு ; என்றும் மறையவர்
 தம்

தாழ்வு அற்றது : தவம் தாரணி பெற்றது ; தத்துவ நூல்
 கூழ் அற்றது ; குற்றம் எல்லாம் பதித்த குணத்தினர்க்கு அந்
 நாழ் அற்றது, நம் இராமாநுசன்தந்த ஞானத்திலே. 65

vaazhuu attrádhu thollai vaadhiyarkku,yenrum maraiyavar thám
 The life spoiled those age - old polemicists always great ones
 trained in Vedas

thaazvu áttradhu thávam thaaraní pettradhu tatthuva nool
 the lack of it got praising the world got philosophies
 remedied

koozh áttradhu kuttramellaam padhittha gunatthinarkku an-
 absolute, infallible all-kinds-of-doubts filled-with people of that
 and truth-telling nature

-naazh áttradhu,nám iraamaanujan thándha jnaanathilé (65)
 put an end to all our Sri Raamaanuja given this knowledge
 those deficiencies

Thanks to Sri Raamaanuja spreading the right knowledge, the age-old contradictions that were prevailing in regard to upanishadic concepts were removed and those who were indulging in polemics were nowhere to be seen. The vedic scholars got a new lease of life and the earth itself witnessed a great epoch in its history. People with faulty life-styles got reformed.

"Whether it is bhakthi or Prapatti, the means to achieve the goal is the Supreme Lord" as also that the 'entire Universe is His sports (Vibhoothi)' was propounded by Sri Raamaanuja by utilising upanishadic texts.

ಇಂನಮ್ ಕನ್ನ ನಲಮ್ ಕೊಳ್ಳು ನಾಳ್ ದೊಱುಮ್ ಸ್ವಿಬಹ್ಕ್-
ವಾನಮ್ ಕೊಡುಪ್ಪದ್ಮ ಮಾದವನ್, ವಲ್ ವಿಸ್ಯೇನ್ ಮನತ್ತಿಲ್
ಕನೆಮ್ ಕಡಿನ್ ಇರಾಮಾನುಶನ್ ತನ್ನ್ ಎಲ್ಲಾನಕ್ಕ್-
ತಾನಮ್ ಕೊಡುಪ್ಪದ್ಮ, ತನ್ ತಹವೆನ್ನಮ್ ಶರಣ್ ಕೊಡುತ್ತೇ

||66||

ಗ್ರಾಣಮ ಕಣಿಂತ ನಲಮ ಕೊಣ್ಟು ನಾಳಿತೋರುಮ ನೆಪವರ್ಕು
ವಾನಮ ಕೊಟುಪ್ಪತ್ತ ಮಾತವನ್ ; ವಲ್ವಿಣಿಯೆಂ ಮನತ್ತಿಲ
ಸಣಮ ಕಣಿಂತ ಇರಾಮಾನುಚಣ ತನಿಣಣ ಎಯತಿನರ್ಕು ಅತ
ತಾನಮ ಕೊಟುಪ್ಪತ್ತ ತನ ತಕವ ಎನ್ನಾಮ ಚರಣ ಕೊಟುತ್ತೇ. 66

jnaanam kánindha nálam kondu, naal thorum naibavarku
the knowledge assimilated-in-bhakthi-form day-after-day heart getting mellowed

vaanam koduppadhu maadhavan, vál vineyēn mánatthil
moksha being given by the Lord me who had done in my heart
(liberation) greatest sins

eenam kádindhā iraamaanujan thánnai yaidhinarku a-
impurities - removed Sri Raamaanuja him who took as refuge in advance

-tthaanamkoduppadhu thán tháhavennumsháran kodutthē (66)
the status of giving (with) his benevolence granting refuge in advance

If Sriman Naaraayana grants moksha to only those whose knowledge - turns into bhakthi (when the heart gets mellowed), in the case of persons like me who have committed greatest of sins, the way Sri Raamaanuja handled his devotees is unique. Purifying them of all their blemishes, he grants them the state of protection and afterwards he obtains for them the 'liberation' compared to the Lord's way, the benevolence of a good aachaarya is truly vast !

Perceiving that a person is not capable of bhakthi yoga, Sri Raamaanuja utilised Prapatti as an alternative and easier path for his followers.

ಶರಣಮಡ್ಡನ ತರುಮನುಕ್ಕಾ ಪ್ಪುಳ್ಳ ನೂತ್ತವರೈ
ಮರಣಮಡ್ಡೆತ್ತ ಮಾಯವನ್, ತನ್ನ್ ವಣಿಗೆತ್ತ
ಕರಣಮ್ ಇವ್ವೆ ಉಮಕ್ಕು ಅನ್ ಈನ್ ಈರಾಮಾನುಶನ್ ಉಯಿಹ್ಕೆಟ್ಟು
ಅರಣಿಗ್ಗ ಮೃತ್ತಿಲನೇಲ್, ಅರಣಾರ್-ಮತ್ತಿಪ್ಪಾದ್ಯಯಿಕ್ಕ್-||67||

சரணம் அடைந்த தருமனுக்காப் பண்டு நூற்றுவரை
மரணம் அடைவித்த மாயவன், தன்னை வணங்க வைத்த
கரணம் இவை உமக்தன் என்று இராமாநுசன் உயிர்கட்கு
அரண் அங்கு அமைத்திலனேல், அரண் ஆர் மற்று இவ் ஆர்
உயிர்க்கே ? 67

<i>sharanam adaindha dharumanukkaa, pāndu</i>	<i>nootruvarai</i>
(for) the/refuge-undergone - Dharmaraaja	Duryodhana and hundred brothers

<i>maranam adaivittha maayavan, thānnai</i>	<i>vanangavaiththa</i>
death inflicted	the Lord of miracles
Him	to-prostrate-provided

<i>karanam ivai umakkan enru, iraamaanujan uyirhalakku</i>
-organs-these saying-not-yours, Sri Raamaanuja the souls

<i>āran angamaiththilanel, āraṇaar matthivaaruuyirkē ?</i>	(67)
refuge if-not-arranged	who-else-is-protector
for these suffering	priceless souls

Didn't the Lord (Sri Krishna) arrange to kill Duryodhana and hundred odd brothers for the sake of Dharmaraaja who had taken refuge in him. "That Lord has given us various organs to prostrate to him and enable the souls to reach Him. They are not meant for their personal use. Even if they are used by oneself, it should be done for something connected with the Lord". So has Sri Raamaanuja taught us. Had he not come to this world to teach us thus, who would have provided protection to the suffering souls ?

The emphasis is on utilisation of organs and senses given by the Lord which we employ for things other than service to the Lord. We should utilise them to achieve Purushaartham (the goal), experience Him while here also. While the Lord has elucidated the various Yogas in His Gita, Sri Raamaanuja realising that ordinary chethanas would undergo hardship (just as Trishanku), he propounded the Sharanaagathi concept for even weak people to follow and achieve liberation.

அரைந்தினாலூ நிஹரா ஶோலிலா?,- மாயனாலூவரா தீயாவ
தீரினிலா ஶேஃபீ கீடையினா, கீழை பீஷ்டுலா தீரிய
பாரினிலா ஶோந்து இராமாநுசனை போன்றியுமா நலைலாரோ
தீரினிலா ஶீனாலூ பார்ந்தம், எனாலுவியுமா தீந்து யுமே

ஆர் எனக்கு இன்று நிகர், சொல்லில் ? மாயன் அன்று
ஐவர் தெய்வத்
தேரினில் சேப்பிய கிடையின் செம்மைப் பொருள் தெரியப்
பாரினில் சொன்ன இராமாநுசனைப் பணியும் நல்லோர்
சீரினில் சென்று பணிந்தது என் ஆவியும் சிந்தையுமே. 68

aarenkinru nihar shollil ?	maayan	anru	aivar	daiva-
who is equal (peer) say ?	the Lord of miracles then	Paandavas	The Lord	
ttherinil	sheppiya	geetheyin,	shemmai	porul
in the chariot	uttered	the Bhagavadgita	the aesthetic	meanings
				(for all to) learn
paarinil	shonna	irramaanujan	ppariyum	nallor
in this world	propounded	Sri Raamaanuja	taking refuge	good men
sheerinil	shenru	panindhadhu,yennaaviyum	shindeyume (68)	
goodness/ noble qualities	unite	prostrating	my soul	the heart

The Lord, Sri Krishna's sports are amazing. He was the family deity to Paandavas. He propounded the Bhagavad Gita to Arjuna while driving his chariot in the battle of Kurukshethra, which was a fight between five against one hundred. Sri Raamaanuja expounded the inner meanings of the Gita to the world at large with his lucid commentary 'the Gita Bhaashya'. 'My heart and soul bathe in the goodness of his devotees. Tell me who is my equal?.'

In the divine chariot, daivattheru, sanctified by the Lord's Thiruvádi the dialogue between Arjuna and the Lord witnessed 'Jnaana pradhaana vaibhava' and 'Moksha pradhaana vaibhava' for the sake of innumerable chethanas who are deluded by the senses. He presented Arjuna 'the moksha Shaastra' as it were and assured him : 'Shall release you from all sins, grieve not.' Sri Raamaanuja has interpreted the Gita in a lucid manner in his Gita Bhaashya

ஸ்ரீஸ்ரீயாநோதூ சுரங்கால் யாவுமா ஶஷ்யேந்தூ சூநால்
அன்மூதாழூந்தூ சூநா, அவே எனாத்தெக்கானார்யால
தன்வரங்குமா தனா சுரங்கா தனிலா தாநமு தன்மு
வன்மூ இராமாநுதனா வன்மூ குத்தா-கனா ஆந்தூயீ

சிந்தையினோடு கரணங்கள் யாவும் சிதைந்து முன் நாள் அந்தம் உற்று ஆழ்ந்தது கண்டு அவை என் தனக்கு அன்று அருளால் தந்த அரங்கனும் தன் சரண் தந்திலன் ; தான் அது தந்து எந்தை இராமாநுசன் வந்து எடுத்தனன் இன்று என்னையே. 69

shindheyinōdu káranangal yaavum shidhaindhu, munnaal
with full memory sense organs all of them (were) destroyed before
(mind) creation

āndhám uttraazhandhadhu kándu ávai yén thánakk anru aruлаal
having ended being insentient having all I being one then out of
been seen those to me mercy

thándha aaranganum thán sháran thándhilan thaanadhu thándhu
He (gave) Sri Ranganaatha his refuge-in-such of-his-own-accord
measure he-came

yendhai iraamaanujan vandedutthánan inru yennayē (69)
Swami Sri Raamaanuja (came and) uplifted to-day me

When there was deluge, the mind and sense organs of all were destroyed, that is, before creation. They 'lay absorbed in the soul' With His abundant mercy, the Lord returned them to the chethanas. But he did not show his holy feet for refuge (liberation). That shortcoming continued to exist. It was Sri Raamaanuja's 'avataara' in this world that provided that refuge to countless souls. I stand uplifted by him from the cycle of births and deaths.

Amudhanaar talks about 'Karana Kalébara Pradhaana' of the Lord, Sri Ranganaatha, and His bringing the chethanas back from the 'absorbed state'. To be able to uplift oneself while here, the only resort is Sri Raamaanuja and his emphasis on sharanaagathi in order that innumerable chethanas can easily avail the opportunity and put an end to the cycle of births and deaths.

என்னையுமா பாதுப்-என்னியலாயேயுமா பாதுப், ஏஷ்லாபல் ஸுணது
ஸுநையுமா பாக்டில் அருஷ தீயோவரே நலமா, அநூல் என்பால்
பென்னையுமா பாக்டில் நலமுடலே ? ஸுநோ பேருஜுருஸ்தீ
துநேல் என பாப்டர், ஜராமானஶ ! ஸுநைப் சாந்தவரே ?

என்னையும் பார்த்து என் இயல்வையும் பார்த்து, எண் இல்
பல் குணத்த
உன்னையும் பார்க்கில் அருள் செய்வதே நலம் ; அன்றி
என்பால்
பின்னையும் பார்க்கில் நலம் உளதே ? உன் பெருங் கருணை
தன்னை என் பார்ப்பர், இராமாநுச ! உன்னைச் சார்ந்தவரே ? 70

yenneyum paarth yen iyalveyumpaarthu, yennil pál gunatthu
me too seeing my lowliness too seeing the noble with countless
good qualities

unneyum paarkil arul shaivadhē nálam, anri yenpaal
if you are also seen mercy-to-be-shown-is-good besides-this

pinneyum paarkil nálam uládhe ? unperumkarunai
if introspected is there good ? Your-great-kindness

thánneyen paarpar ? iraamaanuja ! unnai shaarndavarē (70)
aspect (they'll) see ? Sri Raamaanuja you those taken refuge
(in you)

O Raamaanuja ! see me and my lowliness opposite countless noble qualities you have ; showering of your grace on me appears appropriate. Not just that! Introspection shows that I do not have even an iota of goodness. If you were to see any merit in me what will your devotees think of your extreme kindness ? They may think that they also may be shown such kindness.

Amudhanaar is not able to express due gratitude to the extraordinary help rendered by Sri Raamaanuja to him, who has committed countless misdeeds. He is at a loss to understand even after deep investigation how and why at all he merited Sri Raamaanuja's benevolence (nirhethuka kruṣṇa).

ஶாந்தார்஦்வே தீந்தீ ஸுநா தாஷ்டீக்ரீ, அந்தீ-தாநோ முக்வாவோ
சூந்தார்த்தீமுரீ தாஷ்டீக்ரீக்ரீ, ஸுநாதாநோ ஗ுங்கால்க்ரீ
தீந்தீமு எநா தீயோவீ முனா தீயோவீநீ தீயோவீ-அநாலா
வீந்தீமு, வாக்கீ இராமாநுச ! எவோ வீரந்தீயீ !

சார்ந்தது என் சிந்தை உன் தாள் இணைக்கீழ் ; அன்பு தான் மிகவும் கூர்ந்தது அத் தாமரைத் தாள்களுக்கு ; உன் தன் குணங்களுக்கே தீர்ந்தது என் செய்கை ; முன் செய்வினை நீ செய்வினை அதனால் பேர்ந்தது, வண்மை இராமாநுச ! எம் பெருந்தகையே ! 71

*shaarndha yen shindhai unn thaal inaikkeez, anbu thaan mihavum
got united my mind below-your-two-feet bhakthi too extensively*
*koorndhadha atthaamarai thaalhalukku, unn-thángunanga!ukké
uttered relating to-those -two-lotus-feet your noble qualities only*
*theerndhadh yen sheihai, mun sheivinai nee sheivinai ádhanaal
stand aloof (my) aspects the-past-sins through-your-own-deeds-
of service*
pérndhádhu, vánmai iraamaanuja ! yem peruntháheyé (71)
-disappeared the-benevolent - Sri Raamaanuja ! Our Swami as also the most generous

O Raamaanuja, the great as well as the most generous! My mind got absorbed in your two lotus feet. Bhakthi acquired full knowledge about those feet and my thoughts are always with them. Owing to those feet and your noble qualities my goal ended as service to them. All my past sins disappeared through your deeds and merciful glances !

The term 'nee sheivinai' above connotes the help rendered by Sri Raamaanuja to Amudhanaar through Koorathaazhwaan who changed him for the better and ensured that he underwent sharanaagathi (aachaarya nishte). The term 'Pérndhádhu' above signifies the disappearance of the effect of 'punya' as also 'paapa' at the time of the body falling.

கீதனா தீய தமை கூலக்ரீ, காஷிநகீ
ஸயாதனா தூய மஜீநீஸ தநீஸ எநாஸு லஷபா
நீயாத அஸோகியஸ்தூபா நிசீ புக்மீஸேரங்கா
வீதனநீஸ்பு-ஐராவாநாஸா மிகு வாஸீ ஶயாதீ

கைத்தனன் தீய சமயக் கலகரை ; காசினிக்கே
உய்த்தனன், தூய மறைநெறி தன்னை என்று உன்னி உள்ளாம்
நெய்த்த அன்போடு இருந்து ஏத்தும் நிறை புகழோருடனே
வைத்தனன் என்னை, இராமாநுசன் மிக்க வண்மை செய்தே.

kaitthanán theeya shámayakkálaharai, kaashinikke
 driven out non-vedic owing allegiance and fighting in this world
 those great men

uytthanān thooya marai neri thannai, yenru unni ullam
 established highly lofty ve ic concepts, so thinking in mind

neytha anbodu irundhu yētthum nirai puhažōrudáñē
 loving with that love lived praising full-of-great-persons

vaitthanān yennai, iraamaanujan mikka vañmai sheyydhē (72)
 become a part me also Sri Raamaanujan showed-his-great-generosity

Along with those who loved Sri Raamaanuja and lived singing his praises, and kept remembering : "our Raamaanuja showing his great generosity, drove away those owing allegiance to several non-vedic faiths and fighting with vain arguments. He established the noblest and loftiest vedic path", he (Sri Raamaanuja) included me amongst those great men.

While lauding the generosity of Sri Raamaanuja, Amudhanaaar thinks of Sri Raamaanuja's epoch-making role in establishing the Vedic religion in the face of many heretic faiths ruling at that time (through his Sri Bhaashya etc). He is extremely happy to mingle with those who had studied Sri Raamaanuja's work and contributions. The term 'thooya' connotes the loftiness and comprehensively tenable stand of Vedas not getting affected by unvedic publicity by other faiths including some faiths calling themselves Advaitha.

வஷ்டீயனாலுமா தனோ மா தகவாலுமா, முடி வூரீயுமா
 தஷ்டீயனாலுமா இதாரேயோகைச்சு, தானோ ஶர்க்காயா
 லஷ்டீ நனோ ஜானமா லரீத்து ஜராமானுசஸ்ஸே லந்துமா
 அஷ்டீ அலாலா ஏந்த்தீ முக்கோரோந்தீ தேந்தெலீ

வண்மையினாலும் தன் மா தகவாலும் மதி புரையும்
தண்மையினாலும் இத்தாரணியோர்க்குத் தான் சரணாய்
உண்மை நன் ஞானம் உரைத்த இராமாநுசனை உன்னும்
திண்மை அல்லால் எனக்கு இல்லை, மற்று ஓர் நிலை

தேர்ந்திடிலே. 73

váñmeyinaalum thán maa tháhavaalum máthi puraiyum
(with his) spirit of his extreme kindness just-like-the-moon's
generosity

thánmeyinaalum itthaaraniyorhátkku, thaan sháranaai
coolness (of mind) to those In this world himself-providing-refuge

unmai nál jnaanam uraittha iraamaanujanai unnum
true lofty knowledge preached Sri Raamaanuja contemplating

thinmai allaal yenakku illai, mattru ör nilai thérndhidile(73)
vocation other-than-that isn't there other any occupation I think about
to me

Owing to his spirit of generosity, extreme kindness and a coolness of mind comparable to only the moon, he provided refuge to all in this world and preached the truth and wisdom contained in the vedas. As for me, I have no other vocation or desire excepting contemplating on his holy feet.

'Pushnaami Chaushadeehi sarvaaha somo bhoothva rasaathmakaha' – meaning 'the coolness provided by the moon', in the form of Sri Raamaanuja's benevolence and the institutions like 'mutts' through which all devotees can get the benefit of sharanaagathi. Sri Raamaanuja's great love and thoughtfulness for all are compared to the moon serving one and all in this world.

தீரார் முசீயினா தீரமீனாகு, மாயவநா தீயவரே
கூராழி கோஸு குசீபூதம், கோஸுலநீய வளையீ
விரார் ஸுஷதீவூராமாநஷா அபேழிலா முசீயிலா
தீராதவரே ஒட்டேபூதம், அபேழேலேரு தினை தீயாதே

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தேரார் மறையின் திறம் என்று, மாயவன் தீயவரைக் கூர் ஆழி கொண்டு குறைப்பது ; கொண்டல் அனைய வண்ணம்

வர் ஆர் குணத்து எம் இராமாநுசன் அவ் எழில் மறையில் சேராதவரைச் சிதைப்பது, அப்போது ஒரு சிந்ததெசய்தே. 74

<i>theraar</i>	<i>maraiyin</i>	<i>thiram</i>	<i>yenru,</i>	<i>maayavan</i>	<i>theeyavarai</i>
do not show	vedic	path,	arising	the Lord	the sinners
			out of it		

<i>koor aazhi kondu</i>	<i>kuraippadhu,</i>	<i>kondal anéya</i>	<i>vanmai</i>
(with His) sharp discus	punishes	clouds-like	generosity

<i>yēaar gunatthu</i>	<i>yem</i>	<i>iraamaanujan</i>	<i>avvezil</i>	<i>maraiyil</i>
those with several	our	Swami Sri Raamaanuja	in the	lofty Vedas
good qualities				

sheraadhavarai shidaippadhu, appodhu oru shindhai sheyydhē (74)
those-who-do-not- refutes and from time to time with one or the
follow convinces other adept action

The Lord finishes off those who do not conform to the vedic path with his awesome discus(sudharshana), while our Raamaanuja who is as noble and generous as the rain cloud, convinces such persons with reason appropriately, refuting their view points with his adeptness as required from time to time.

As contained in the Gita sloka 'Páirthraanaaya Saadhoonaam..... the Lord's protective trait requiring some strong action is compared with Sri Raamaanuja's ability to refute unvedic faiths and convince those who differ : while "shástrapaanji", the Lord, undertakes the punishment route, the "shaasthrapaanji", Sri Raamaanuja propounds shaastic concepts (upadesha) and preaches to them convincing them with his extraordinary ability. Even the adversaries fall in line and preach to others further. 'Therefore Emberumaanaar (Sri Raamaanuja) is my chosen alternative as compared to Emberumaan (the Lord Himself)' says Amudhanaar.

சீயாத்தீர்ஜ்ஞமா சீமுமுத்தேநேமா, திருவரகூர்
கீத்திலதாழியுமா தஜமுமேநீ நமா காமுக்வீ
வோயாத்தீர்துநீ, வெளே எநாகருக்குமா நினா புகமுகீ
வோயாத்தீர்க்குமா வந்து இராமானுச ! வந்து முது நினாகீ

செய்த்தலைச் சங்கம் செழு முத்தம் ஈனும் திரு அரங்கர்
கைத்தலத்து ஆழியும் சங்கமும் ஏந்தி நம் கண்முகப்பே
மொய்த்து அவைத்து உள்ளை விடேன் என்று இருக்கிலும்
நின் புகழே
மொய்த்து அவைக்கும் வந்து, இராமாநுச ! என்னை முற்று
நின்றே. 75

*sheytthalai shangam shezumuttrameenum, thiruvvarangar
in the fields conches fine-pears-producing, the Lord in Srirangam*

*kaitthalatthaazium shangamum yēndhi, nām kanmuhappē
in His hand the discus and conch holding, in-front-of-our-eyes*

*moytthu alaitthu unnai vidēnenru irukkilum nin puhažē
pervading and captivating you never-leave despite that your noble
qualities*

*moitthu alaikkum vāndhu, iraamaanuja! yennai muttrum ninrē (75)
engulfs charming came to, Sri Raamaanuja ! besides me surrounding
(me)*

In the fields surrounding Sri Rangam, there are beautiful conches and pearls and Sri Ranganaatha wielding discus and conch came to captivate and lodge Himself in our eyes saying, as though, 'I shall never leave you'. Even then your glory and qualities, O Raamaanuja, came by themselves to engulf me thoroughly and keep charming me.

Amudhanaar lays more store on shaastra (represented by Sri Raamaanuja) compared to shástra (the wielder of which is Sriman Naaraayana Himself). He is said to query : 'should I not reach for the one who changed my heart rather than one who brings about the end of my body ?'. Interestingly Amudhanaar would rather attach himself to Sri Raamaanuja even if Sri Ranganaatha were to come bedecked with all His accoutrements and present Himself to Amudhanaar.

நொல் வஞ்ச கீட்டேயுமா நீலா பூநலுமா, நிசீ வேஜாத் பீஜா
குநா குமுமா வீக்கநீ நாடுமா குலவிய பாஜூதலுமா,
ஸநா-தநக்கு எத்தை ஜந்மா தருமா-ஸநிக்கீமலரா தாழா
எநா-தநக்குமா அடு, ஒராமானுச ! ஒவை கந்தருசீ

நின்ற வண் கீர்த்தியும் நீள் புனலும் நிறை வேங்கடப் பொன்
குன்றமும் வைகுந்த நாடும், குலவிய பாற்கடலும்
உன் தனக்கு எத்தனை இன்பம் தரும் உன் இணைமலர்த்

தாள்

என தனக்கும் அது; இராமாநுச ! இவை ஈந்து அருளே. 76

<i>nirra ván keerthiyum neel punalam</i>	<i>nirai vēngada ppon</i>
firmly-established- greatness	long-streams-flowing filled with it the beautiful Venkata

<i>kunramum vaihundha</i>	<i>naadum, kulaviya pārkadalum</i>
hills the Vaikunta	abode, the fabled ocean of milk

<i>unthánakku yethanai inbam tharum unniñai mālar thaal</i>
to you how much joy they bring your-lotus-feet

<i>yenru thanakkum adhu, iraamaanuja !</i>	<i>ivai eendharulē (76)</i>
to-me-also-same-joy,	Sri Raamaanuja ! such-lotus-feet-grant (contemplation on them)

O Raamaanuja! Just as you derive the exquisite joy that you receive from the long streams flowing down the Thiruvengada-hills, the abode of Vaikuntam atop it and the oft-heard ocean of milk, I also derive equivalent joy from focusing my attention on your lotus feet.

Amudhanaar focuses his total attention on Sri Raamaanuja's holy / lotus feet in preference to the sacred places (divya deshas). "Gunaair dhaasya upaghatham" elucidates, Sri Raamaanuja's Kalyana gunas (noble qualities) which have had overwhelming influence on Sri Amudhanaar.

காந்நந் காயாத ஜன்ருஷ், எஸ்ல் முசீ சூப்புமீ
பாயாந்நந் அப்புசீ பூல் போருஶாலா, ஜப்படி அஸ்தும்
வியாந்நந் செதுபியனாலா எனாவைஸ்கழீ வேரா வசூய
காயாந்நந், வசீ ஜராமானுசீந் கருத்தீயீ? ॥77॥

ஈந்தனன் ஈயாத இன்னருள்; எண்ணில் மறைக் குறும்பைப்
பாய்ந்தனன் அம் மறைப் பல் பொருளால் ; இப் படி
அனைத்தும்
ஏய்ந்தனன் கீர்த்தியினால் ; என் வினைகளை வேர் பறியக்
காய்ந்தனன், வண்மை இராமாநுசற்கு என் கருத்து இனியே ?

<i>yeendhanan</i>	<i>yeeyaadha</i>	<i>innarul, yennill marai kkurumbai</i>
those that showed	that not shown	unique kindness countless unvedic faiths
<i>paaindhanan</i>	<i>am marai pál poruлаal</i>	<i>ippadi anaitthum</i>
refuted	with-those-Vedic-concepts	in this world
<i>yaindhanan</i>	<i>keerthiyinaal, yen vinaihalai vēr pariya</i>	
spread out	with his greatness, my sins	quashed thoroughly
<i>kaaindhanan, vanmai iraamaanujarku yen karutthu iniyē</i> (77)		
and destroyed benevolence to Sri Raamaanuja personified	still	does-he-feel something-more-to-be done

Sri Raamaanuja showed extra-ordinary benevolence towards me. Several non-vedic faiths were refuted on the basis of Vedic texts. His reputation spread in the entire world. All my sins were removed without trace and he ensured that no further sins crept in. He was benevolence personified. With all his achievements does he still feel : "I need to do something more ?"

So many years I have spent in Sri Ranganaatha's sannidhi. Has He done anything to ameliorate my condition with respect to my sins ? In contrast Sri Raamaanuja ensured that all my sins (karmas) were 'uprooted' without trace in a short time owing to his benevolence (Sri Raamaanuja, he feels, is 'paramōdhaarar').

கருதிலோ புக்நலூலோ கழப்போ கழுதி, கருதிய
வருத்தினாலோ மிக வஜ்ஞப்பு நீ ஒன்று முன்னே
அருதி திருமகலா கீழ்ந்துகூடிய பின் எனா நீஜாலோ
போருத்தப்பாமு, எவ்ராமாநஷ ! மஹாரோ பூயரோபூருஷீ ||78||

கருத்தில் புகுந்து உள்ளில் கள்ளம் கழற்றி கருது அரிய
வருத்தத்தினால் மிக வஞ்சித்து, நீ இந்த மண்ணைக்கே
திருத்தித் திருமகள் கேள்வனுக்கு ஆக்கிய பின் என் நெஞ்சில்
பொருத்தப்படாது, எம் இராமாநஷ ! மற்று ஓர்

பொய்ப்பொருளே. 78

<i>karutthil puhandhu ullil</i>	<i>kállam kázhattri, kárudhu ariya</i>
in mind entering from the fault removing not-imaginable	
inside (of thinking)	
soul's propriety)	
<i>varutthatthinaalmiha vanjitthu, nee</i>	<i>indha mannahatthe</i>
laboured doing-well-to-captivate, you	in this world
<i>thirutthi thirumahal kélvanukku aakkiyapin yen nenjil</i>	
punishing to Sri Mahalakshmi's spouse making sub-servient in my heart	
<i>porutthapadaadhu,yemmi raamaanujaa ! matttu oru poipporu</i> le (78)	
cannot co-exist Swami Raamaanuja ! no other false motion	

O Swami Raamaanuja! Taking hold of my heart you first weeded out all my sins without trace; captivating me, you corrected the wrong premise I had that the soul belonged to me; you made me understand that I am sub-servient to the Lord Sriman Naaraayana. After all these, no further false notion can enter my heart. Even if it does, surely it cannot stay or sustain.

When one approaches an aachaarya and submits himself totally to him, the aachaarya gives him the right knowledge through which he understands the relative position of his soul viz. that the soul belongs to the Lord and it is subservient to Him ; 'Kallam Kazhattri' above conveys this Vedantic concept. Amudhanaar remembers Sri Raamaanuja's help in this respect with deep gratitude.

வோய்யீ சூரக்ஷீ வோய்யீ துரைநீ இந்தூதலீ
 மெய்யீ பூரக்ஷீ வராமாநஶா னிசூ வேரு நமீ
 ஸயூ கூஷ் வல் தெய்வமீ இகு யாதேநா ஸுலநாவமீ
 பயப்படா னிசூரோ, வேய்துக்கூரோ-நல் ஊவிழனீ

॥79॥

பொய்யைச் சுரக்கும் பொருளைத் துரந்து இந்தப் பூதலத்தே
 மெய்யைப் புரக்கும் இராமாநாஞன் நிற்க, வேறு நம்மை
 உய்யக் கொள்ள வல்ல தெய்வம் இங்கு யாது என்று
 உலர்ந்து அவுமே
 ஜயப்படா நிறபர், வையத்துள்ளோற் நல் அறிவு இழந்தே. 79

<i>poyyai</i>	<i>churukkum</i>	<i>poruļai</i>	<i>thurandhu, indha bhothalatthe</i>
untenable	doctrines put	opinions refuted	in this world
<i>meyyai</i>	<i>purakkum</i>	<i>iraamaanujan</i>	<i>nirka, vēru nāmmai</i>
the truth	protected (by) Sri Raamaanujan	being there,	other us
<i>uyyakollavalla</i>	<i>thaivam ingu yaadhu yenru</i>	<i>ulárndhu ávámē</i>	
uplifting	god	here - which - one	disappointed wasted
		(searching again and again)	
<i>ayyapadaa nirpar,</i>	<i>veyyatthullōr</i>	<i>nállariuvu</i>	<i>izhandhē</i> (79)
are subjected to suspicion	those people of	the right	not getting
	this world	knowledge	

Raamaanuja has refuted the untenable and false doctrines advanced by followers of other faiths and established the truth which can protect all, but those people of this world, who without paying heed to him, go in search of other gods and getting disappointed, waste their lives, subjecting themselves to doubt. Is there anything more foolish than this ?

Amudhanaar pines over the wrong precepts and beliefs concerning the position of other gods opposite Sriman Naaraayana. There were many followers of other gods who wasted their lives without realising that the Supreme Lord is Sriman Naaraayana. Amudhanaar feels happy that Sri Raamaanuja removed all wrong beliefs and imparted 'samyak jnaana' (comprehensive knowledge) to him – that he is subservient to Sriman Naaraayana alone and none else.

நல்லார் பரவும் இராமானுஜன், திருநாமம் நம்பி
வல்லார் திறக்கி முசுவாடவகை எவர், அவகீர்ண
எல்லா இடத்திலும் என்றும் எப்போதிலும் எத் தொழும்பும்
சொல்லார் முன்தால் கருமுத்துால், சீயோவன் சீலேவென்றாயே ॥80॥

நல்லார் பரவும் இராமானுஜன், திருநாமம் நம்பி
வல்லார் திறத்தை மறவாதவர்கள் எவர், அவர்க்கே
எல்லா இடத்திலும் என்றும் எப்போதிலும் எத் தொழும்பும்
சொல்லால் மனத்தால் கருமத்தினால் செய்வன் சோர்வு
இன்றியே. 80

<i>nallaar</i>	<i>párvum</i>	<i>iraamaanujan,</i>	<i>thirunaamam námba</i>
(by) godmen	appreciated	Sri Raamaanuja.	The-name-relied-upon
<i>vallaar</i>	<i>thiratthai</i>	<i>máraavaadavarkal</i>	<i>yevár,</i>
by those	the way	not forgotten by those	such of those to them alone
<i>yella idatthilum</i>	<i>yenru yeppodhilum</i>	<i>yeth thozumbhum</i>	
at all places and situations	at all times	all types of service	
<i>shollaal mánatthaal,karumatthinaal sheyuán shorvu inriyē</i> (80)			
with words thoughts	deeds (physical)	will do	without fatigue

To those who laud Sri Raamaanuja's name in which they repose complete faith and keep remembering him all the time, I shall at all places/situations/times, serve in all ways keeping in unison my thoughts/words/deeds - I shall experience no fatigue thereupon.

Amudhanaar is said to realise that although 'bhaagavatha kainkaryam' is superior to 'bhágawáth kainkaryam' as per aachaaraya's advice / order one should not look down upon or neglect 'bhágawath kainkaryam'.

శోఫ్నాఱ ఉన్నాతనా తుణ్ణై-అడిక్కేము, తోష్టవ్యప్పయ్యరాపాలు
శాఫ్నాఱ నిన్నాఱ ఎనక్కు, అరబ్బన్ తెంట్ తాళ్ళైహళ్ల
పేఫ్నాఱ ఇన్నాఱు పేఱుత్తుమో ఇరామానుశ ! ఇన్ ఉన్
శీరోనాఱయ కెరుణ్ణైక్కు, ఇల్లై మాయ-తరివుఱలే

||81||

చోర్పు ఇంఱి ఉన్ తన తునెనా అధికిమిత్

తెంణ్ణుపట్టవర్పాలు

చార్పు ఇంఱి నింఱ ఎనక్కు అరఙ్కణం చెయ్య తాం ఇణెకసు
పెర్పు ఇంఱి ఇంఱు బెఱుత్తుము ఇరామానుశ ! ఇనీ ఉన్
శిర్ ఇంఱియ కరునెనక్కు, ఇల్లై మాఱు తెరివునిలే.

81

shorvinri unthánt huñai ádikkeez, *thondu páttavarpaal*
continuously your under-the-two-feet, In respect of those - serving

shaarvinri ninra yenakku, arangan sheyya thaal inaikal
not adjusting I was, to me, Sri Ranganaatha's reddish lotus feet

pērvinri inru peruththum iraamaanuja ! iniyun
without break to-day adoring Sri Raamaanuja, after this your
(my head) you did

sheer vonriya karunaikkku illaimaru therivurile (81)
extraordinary kindness no comparison when examined

O Raamaanuja! To me, who never adjusted himself to the devotees who served your holy feet tirelessly, you were so kind to get me the very reddish lotus feet of Sri Ranganaatha Himself to adorn my head. Seen in retrospect, there is absolutely no comparison to one of those qualities you have, namely, boundless compassion.

Seeing the multitude of shishyaas of Sri Raamaanuja at all places / all states / all times (sarva desha / sarva avastha / sarva kaala), doing all types of kainkarya to him, Amudhanaar feels extremely happy to be present among them. Looking at Sri Raamaanuja's face, he feels extremely indebted to him, for having obtained for him (Amudhanaar) the holy Thiruvádi of Peria Perumaal (Sri Ranganaatha).

ತेरಿವುತ್ತ ಇಂನಮ್ಮೆ ಶೆಚಾಯ ಪ್ರೇಭಾದು, ವೆಮ್ಮೆ ತೀವಿನ್ಯೆಯಾಲ್
ಉರುವತ್ತ ಇಂನಮ್ಮುಲ್ಲೊಹಿಸೋಣ ಎನ್ನೆ ಬರು ಪೋಮ್ಮಾದಿಲ್ಲಾ
ಪೋರು ಅತ್ತ ಕೇಳ್ಳಿಯನಾಕ್ಕಿ ನಿನ್ನ ಡಾನ್ ಎನ್ನ ಪುಟ್ಟಿಯನೋ-
ತೆರಿವುತ್ತ ಈತ್ತೀರ್, ಇರಾಮಾನುಶನ್ ಎನ್ನಮ್ಮೆ ತೀರ್ ಮುಹಿಲೀ? ||18||

தெரிவு உற்ற ஞானம் செறியப் பெறாது, வெம் தீவினையால் உரு அற்ற ஞானத்து உழவுகின்ற என்னை, ஒரு பொழுதில் பொரு அற்ற கேள்வியன் ஆக்கி நின்றான் ; என்ன

புண்ணியனோ ?
தெரிவு உற்ற கீர்த்தி இராமாநுசன் என்னும் சீர் முகிலே. கை

uru attra jnaanatthu uzalhinra yennai, oru pozhudhil
(having) the useless knowledge roaming around me in one moment

poru attra kēlviyan aakki ninraan, yenna punniyanō!
peerless receptive person rendered of me, what a blessed one!

theriuttra keerthi, iraamaanujan yenum sheer muhilē (82)
having great fame, Sri Raamaanuja with name rich rain cloud
(named)

Roaming as I did without any knowledge of worth and caught in the web of past dark deeds, Sri Raamaanuja made out of me in a trice a learned being; he is well known all over, praised by all. What a blessed one he is, I do not know ? His generosity compares well with the rich rain-bearing cloud.

Just as a rain-bearing cloud pours water without expecting anything, so also Sri Raamaanuja's benevolence expects nothing at all. 'He indeed is 'punniyan' – a blessed one' - says Amudhanaar.

శీర్ కోణ్ణ పేరఱమా తేయాదు, నల్ ఏదు శీఖ దుమేన్నమా
పార్ కోణ్ణ మేస్సైయర్ కొట్టినల్లేన్ లున్ పద యుగమామా
చిర్ కోణ్ణ ఏట్టై ఎళ్దినిల్ ఎయ్యువెన్ లున్నడైయ
కార్ కోణ్ణ వణ్ణై ఇరామానుత్ ! ఇదు, కోణ్ణ కోళ్లే ॥83॥

శిర్ కొణ్ణు పేరఱమా అరం చెయ్తు, నల్ లేర్ చెరితుమ ఎన్నుమ
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sheer kondu pēr áram sheyydhu, nál veedu sheridhum yenum
having noble owing to dharmic path of the moksha thinking one can
qualities undertaking sharanaagathi, achieve it

paar konda mēnmeyar koottanallēn, un pádha yugamaam
well-known having the not belonging your two feet
all over glory to that group (goshti)

yēr konda veettai yelidhiniil yeydhuvan unnudaiya
the unique 'moksha sthaana' easily will obtain your

kaarkonda vánmai iraamanuja! idhu kándukollē (83)
cloud-like benevolence Sri Raamaanuja you please realise

Swami Raamaanuja! I am not the one, who has noble qualities or the one who undertakes the well known 'dharmaic' path of bhakti yoga / sharanaagathi and be amongst the celebrated ones (goshti); but, I am able to obtain liberation easily through your holy feet. You excel the rain-giving clouds in your benevolence and you realise that you wield so much effect; I do not need to demonstrate it.

Amudhanaar praises his parama aachaarya, Sri Raamaanuja, comparing him to the benevolent rain-bearing cloud and his obtaining sharanaagathi through his help to be able to attain 'moksha' (liberation).

கூழு கோந்தேனேயூ ராமானுஜன்-தனேயூ காஷலுபீ
 தோலூகோந்தேன் அவன் தோஸ்ரா பூசா சாலில், என் தோலையே வேலையே
 விஸ்தூகோந்தேன் அவன் தீரே வேళை வாரியூ வாயூ மூடுத்தனூயூ
 உஸ்தூ கோந்தேன், இந்முதன் ஒடிலை உலப்பு லையீ ॥184॥

கண்டு கொண்டேன் எம் இராமாநுசன் தன்னை ;
 காண்டலுமே
 தொண்டு கொண்டேன் அவன் தொண்டர் பொன்
 தாளில் ; என் தொல்லை வென்நோய்
 விண்டுகொண்டேன் ; அவன் சீர் வெள்ள வாரியை
 வாய்மடுத்து இன்று
 உண்டுகொண்டேன் ; இன்னம் உற்றன ஒதில் உலப்பு
 இல்லையே. 84

kāndukondēn yemmiraamaanujan thánnai, kaandalu mē
 I have found swami Sri Raamaanuja, knowing thus

thondukondēn avan thondar pon thaalil, yen thollai vennoi
 served being his devotees beautiful feet, my past dark sins
 sub-servient

vindukondēn avan sheer vella vaariyai vaai madutthu inru
 got rid off his noble qualities streaming like river quenching - the -
 mouth now

undukondēn, innam uttrana öthil ulappu illaiyē (84)
 experienced the good things I if I start it-has-no-end
 have received telling

I have really understood Swami Raamaanuja now; while knowing him, I did service to the beautiful feet of his devotees. I described . the ocean of his holy qualities to my heart's content. Similarly, if I start telling the good things (benefits) I have received from him, there can be no end. Such is the glory of that 'Mahaathma' !

Amudhanaar is highlighting the 'anishta nivratthi' the removal of obstacles by Sri Raamaanuja not only in his (Amudhanaar) getting sharanaagathi but also in his composing the Nootrandhaadhi. Amudhanaar who was not taking part in pradhaana goshti, was able to attain the topmost 'phalam' viz. charamaparva i.e., the Lord's lotus feet, thanks to Sri Raamaanuja's benevolence.

ಒದಿಯ ವೇದತ್ವನು ತೊರ್ಪುಹಳಾಯ್, ಅದನುಚ್ಚಿ ಏಕ್
ಶೋದಿಯ್ಯ ನಾದನೆನ ಅಂತಿಮಾದು ಮುಲ್ಲೊಹಿನೊಱ ತೊಣ್ಣರ್,
ಪೆದ್ದೆಪ್ಪೆ ತೆತ್ತೆ ಇರಾಮಾನುಷನೆ ತೊಮ್ಮುಷ್ಟು ಪರಿಯೋರ್
ಪಾದಮಲಾಲ್ ಎನ್-ತನ್ ಅರುಣಿಕ್ಕು, ಯಾದೊನೊಉಮ್ಮೊ ಪತ್ತಿ ಲ್ಲೆಯೇ ||85||

ஒதிய வேதத்தின் உட்பொருளாய் அதன் உச்சி மிக்க
கோதியை நாதன் என அறியாது உழல்கின்ற தொண்டர்
பேதைமை தீர்த்த இராமாநுசனைத் தொழும் பெரியோர்
பாதம் அல்லால் என் தன் ஆர் உயிர்க்கு யாதொன்றும் பற்று
இல்லையே. 85

ōdhiya vēdatthin uḷ poruḷaa *athān ucchhi mikka*
 the-recited-Veda's-inner-essence (and) their highest culmination

shödhiyai naathan yena ariyaadhu uzalhinra thondar
 the effulgent is the Lord not knowing those who go about
Sriman Naaraayana

pēdhaimai theertha iraamaajunai thozhum periyōr
 (their) ineptness got rid off Sri Raamaanuja serving (him) the good men

paadhamallaal yen tháanaar uyirkkuyaadhonrumpattru illeye(85)
the feet alone my the pure soul none other place to go

"The inner meaning of the Vedas that are recited and their highest culmination, is none other than Sriman Naaraayana. He is the Supreme Lord, Sri Ranganaatha" - those not realising this truth serve some unaccepted agencies, and Sri Raamaanuja got rid off their folly ; my beloved self will not enter any place other than the lotus feet of those who serve Sri Raamaanuja - they are my masters ; it will not notice anything other than those feet.

The upaaya (means) aspect to attain the goal (Purushaartha) is highlighted by Amudhanaar - one should realise that Sri Ranganaatha is the Supreme Lord and the means for liberation are His Lotus Feet. The acme of Vedic thought, the Vedāntha, propounds that Sriman Naaraayana is the Supreme Lord and everyone should realise this great truth.

ಷತ್ತು ಮನಿಶರ್ಯೈ ಪತ್ತಿ, ಅಪತ್ತಿ ವಿಡಾದವರೇ
 ಉತ್ತಾರೆನ ಉಮನೋಽಂದಿಸ್ಯೇಯೇನ್ ಇನಿ ಒಳ್ಳಿಯ ನೊಲ್
 ಕತ್ತಾರ್ ಪರವುಮ್ ಇರಾಮಾನುಕಸ್ಯ ಕ್ಷರುಮಮುಳ್ಳಮ್
 ಷತ್ತಾರೆವರ್, ಅವರೆಷ್ಟ್ಯ ನಿನೊಂಬಾಂಬಮ್ ಪೆರಿಯವರೇ

||86||

ಪರ್ಥಾ ಮನಿಂಚರೆಪ ಪರ್ಥಿ, ಅಪ ಪರ್ಥು ವಿಟಾತವಾರೇ
 ಉರ್ಥಾರ್ ಎನ ಉಮಣಂತ್ರ ಓಡಿ ನೆನಯೆಂ ಇಣಿ ; ಓಂಗಿಯ ನೂಲ್
 ಕರ್ಥಾರ್ ಪರವುಮ ಇರಾಮಾನುಷಣಣಕ ಕರ್ತೃತುಮ ಉಂಗಾಮ
 ಬೆಪರ್ಥಾರ್ ಎವರ್, ಅವರ್ ಎಂಂಡೆ ನಿಂತ್ರು ಆಂಗ್ರಂ ಬೆಗಿಯವಾರೇ. 86

<i>páttraa manisharai páttri,</i>	<i>áppáttru</i>	<i>vidaadhabavare</i>
worthless-people-being-approached,	that company	not giving up
<i>uttraarena uzanru ódi neyyén ini,</i>	<i>olliya</i>	<i>nool</i>
regarding-them-as roaming-behind	(I) will not	beneficial shaastras
close-relatives them	shrink any more	(one's good)
<i>katraar párvum iraamaanujanai kárudhum ullam</i>		
the ones laudable Sri Raamaanuja		worshlipping mind
who've learnt		
<i>pettraar yevar, avar yemmai ninru aalum periyavaré (86)</i>		
possess who, those us standing ruling great men/masters		

I ran behind those who were worthless and considered them as my kith and kin. I shall not do this anymore and tire myself. Those who are well-versed in 'Shaastras' and who worship fully, laud our Raamaanuja ; they alone will be worshipped by me ; they are our masters.

Amudhanaar feels that those who did not change themselves for the better with the help of Sri Raamaanuja's 'upadesham', were overpowered by Káli's influence and hence unfortunate.

ಪೆರಿಯವರ್ ಪೇಶಿಲುಮ್ ಪೇದ್ಯೆಯರ್ ಪೇಶಿಲುಮ್, ತನ್ ಗುಣಜ್ಞಿತ್ಯು
 ಉರಿಯಶೋಲ್ಲೋಂಬ್ ಉದ್ದೇಯವನೆನೋಽಂಬ್, ಉಂಬಿಲ್ ಏಕೋಂಬ್ ಏಕೋಂಬ್
 ತೆರಿಯುಮ್ ವಣ್ ಕೀತ್ಯ್ ಇರಾಮಾನುಷನ್ ಮಂಜ್ ತೆನ್ನ್ಯುಲಹಿಲ್
 ಪುರಿಯುನನ್ ಇಂಬ್, ಪ್ರೋರುನಾದವರ್ಯೈಪ್ರೋರುಮ್ ಕಲಿಯೇ

||87||

பெரியவர் பேசிலும் பேதையர் பேசிலும், தன் குணங்கட்கு உரிய சொல் என்றும் உடையவன் என்று என்று உணர்வில் மிக்கோர் தெரியும் வண் கீர்த்தி இராமாநுசன் மறை'தேர்ந்து உலகில் புரிய நன் ஞானம் பொருந்தாதவரைப் பொரும் கவியே. 87

*periyavar pēshilum pēdheyar pēshilum, thán gunangalakku
(if) learned ones talk (or) ordinary folk talk, his noble qualities*

*uriya shollenrum udaivanenru yenru, unárvil mikkōr
words of praise always has so saying, highly - learned-ones*

*theriyum ván keerthi iraamaanujan márai thérndhu ulahil
meditate glorious fame Sri Raamaanuja Vedas reviewed in this world*

*puriyum nál jnaanam, porundhaadhavarai porum Káliyē (87)
preached selective wisdom, those-not-getting-it face-Káll's-pains*

'Whether they happen to be learned ones or ordinary folk talking about Sri Raamaanuja, they all have words of praise for him', so expressed, many a time, by scholars regarding Raamaanuja who preached, after deep study, the Vedas ; and those not obtaining that wisdom indeed are subjects to infliction of pain by Káli.

In regard to 'Pēdheyar Pēshilum.....' - above, scholars refer to Thirumangai Āzhwaar's Thiru nedundhaandakam (first hymn "minnuruvaai..... thalaimēlavē"). Sri Paraashar Bhattar considered this as 'shastra'; and Thirumangai Aazhwaar has had the reputation of instilling knowledge through his Prabhandham-works and vanquished opponents as Sri Raamaanuja also did in his lifetime.

கலி மிக்க ஶீஸீலா கழுனி சூக்கீயலா, கழீ பீருமானா
ஒலி மிக்க வாசலீ ஸாஸு தன்னும்போ தகிழ்து, அதனாலா
வலிமிக்க தீயமோ இராமானுஜனா முசீவாடியராமோ
புலி மிக்கு சென்றாலு, இவ்வன்னிலூ வந்த மூடு போதுவனே:

॥88॥

கவி மிக்க செந்தெல் கழுனிக் குறையல், கலைப் பொருமான் ஒலி மிக்க பாடலை உண்டு தன் உள்ளம் தடித்து, அதனால் வலி மிக்க சீயம் இராமாநுசன் மறைவாதியர் ஆம் புலி மிக்கது என்று, இப் புவனத்தில் வந்தமை போற்றுவனே. 88

Kálimikka shennel kázanik kuraiyal, *kálai perumaan*
 (Having) fields - growing -paddy - in fertile soil
 in kuraiyalur Thirumangai Azhwaar
 of Prabhandham fame

oli mikka paadalai undu thán ullam thaeditthu, adhanaal
 highly-melodious-hymns enjoyed one's heart fully controlled, owing to it

váli mikka sheeyam iraamaanujan márai vaadhiyar aam
 highly strong lion Sri Raamaanuja despite-falling-in-line-with-Vedas-
 but-continuing-to-controvert

puli mikka dhenru, ibbhuvanatthil vandhamai póttruvanē (88)
 tigers-increased- in this world the way he I laud
 (which-to-punish) manifested

Sri Raamaanuja's ability to debate and his command over Vedas are compared to a lion's roar. After enjoying the melodious divya prabhandham composed by Thirumangai Azhwaar belonging to Kuraiyalur surrounded by fields growing paddy in fertile soil, I laud him (Sri Raamaanuja) who manifested himself to subdue the 'tigers' who contorted the vedic authority despite accepting them, says Amudhanaar.

The emphasis is on Sri Raamaanuja's command over both Vedas as also Prabhandham, through which he could debate with authority and vanquish the so-called tigers of 'advaitha siddhaantha', the followers of which accepted Vedic authority but at certain places gave explanations which could not stand Vedic reasoning.

ప్రోత్సాహయో తీలతిరామానుష ! నొప్పుక్కూ తేలిష్ట
 శాతువనేలో అదు తాయ్యావదు తీరిలో, లునో తీరో తనక్కోలో
 ఏత్తమో ఎనోళో కోణ్ణర్చులుయో, ఎనో మనమేత్తి అనోళ
 ఆత్తిల్లాడు, ఇదఱ్చోనో నైప్పవాయో ఎనోళ్ళప్పు జ్ఞాపనే ||189||

போற்று அரும் சீலத்து இராமாநுச ! நின் புகழ் தெரிந்து
 சாற்றுவனேல் அது தாழ்வு ; அது தீரில் உன் சீர் தனக்கு ஓர்
 ஏற்றம் என்றே கொண்டு இருக்கிலும் என் மனம் ஏத்தி
 அன்றி,
 ஆற்றகில்லாது ; இதற்கு என் நினைவாய் என்றிட்டு
 அஞ்சுவனே. 89

pottru árum sheelatth iraamaanuja! nin puház therindhu
 Indescribable nature/ Sri Raamaanuja your noble experiencing
 qualities qualities

shaattruvanel áthu thaazvu adhutheeril, un sheer thánakku ór
 if I were to narrate that would fall short if that is to your noble incomparable
 qualities :

yéttum yenrē hondirukkilum yen manamē yétti anri
 greatness so (and) if I keep my heart your qualities
 thinking mum describing If chanted

aattrahillaadhu, idarku yen ninaivaai yenrittu anjuvané (89)
 cannot tolerate, in this respect what will you so thinking I fear

O Raamaanuja ! Your glorious nature is beyond praise or description. Even after fully experiencing it when I start narrating, it will fall short of it ; rather than that it is better for me not to describe at all so that your greatness remains intact. If I do not depict it, my mind will not tolerate - I do not know what you think about it but I fear thinking about it.

Amudhanaar talks about the ocean of difference that exists between Sri Raamaanuja's immeasurable height of knowledge, and his (former's) own poor ability to do justice to the task of narration ! He says he is not equal to the task.

ನನ್ಯೆಯಾರ್ ಹಿಂದಿಯೈ ನೀಕ್ಕುವ್ಯಾ ಹಿರಾನ್ಯೇ ಇನ್ನೊಳ್ಳೆ ನಿಲತ್ತೇ
 ಎನ್ಯೆಯಾಳ ವನ್ನೆ ಇರಾಮಾನುಜನ್ನೇ ಇರುಬ್ಬುವಿಹಳ್ಳಾ
 ಪ್ರನ್ಯೆಯಾರ್ ಪ್ರನ್ಯೆಯುವ್ಯಾ ಹೇರಿಯವರ್ ತಾಳ್ಳೆಹಳ್ಳಾ ಪೂನೊಳ್ಳೆಯಲ್ಲಾ
 ವನ್ಯೆಯಾರ್, ಹಿಂಡಿಲ್ಲಾ ವರುನ್ನವರ್ ಮಾನ್ಸರ್-ಮರುಳ್ಳಾ ಶುರನ್ನೇ ||90||

ನಿಣಣಯಾರ್ ಪಿಥವಿಯೆ ನೀಕ್ಕುತ್ತಮ ಪಿರಾನೆ, ಇಂದ ನೀಂ ನಿಲತ್ತೆ
 ಎನೆನೆ ಆಳ ವಂತ ಇರಾಮಾನುಜನೆ ; ಇಗ್ರಂ ಕವಿಕಳೆ
 ಪುಣೆಯಾರ್ ; ಪುಣೆಯುಂ ಪೆರಿಯವರ್ ತಾಳೆಕಳಿಲ್ ಪ್ರಂತೆತಾಟೆಯಲ್
 ವಣೆಯಾರ್ ; ಪಿಥಪ್ಪಿಲ್ ವರುಂತುವರ್ ಮಾಂತರ್ ಮಗುಳ್ಳ ಕರಂತೆ. 90

ninaiyaar piraviyai neekkum piraanai, in neel nilathé
 not remembering birth getting rid of those who help in this vast world

yennai aala vandha iraamaanujanai, irum kavihal!
 came-to-rule-me Sri Raamaanuja, good hymns

punaiyaar punaiyum periyavar thaalhalil poondhodeyal
 those not those mahaathmas holy feet flower garlands
 praising him worshipping

vanaiyaar, pirappilvárundhavar maandhar-marul shurandhē (90)
 gave with in samsaara will suffer the people, subject to ignorance
 respect (life)

It was Sri Raamaanuja who helped the people to get rid of their cycle of births and deaths and he came to this world to 'rule' me as it were. Those who do not meditate on him, or sing worshipfully hymns about him or do not worship the holy feet of those who sing his praises suffer from extreme ignorance and are subject to untold miseries in (bhávakkádal" - ocean of rebirths).

Amudhanaar feels indebted to the merciful glance of Sri Raamaanuja who came to the very place where Amudhanaar lived to show his benevolence, which enabled him to compose these verses despite his being not upto the task initially.

మరుళ్ శురన్నాగమ వాదియర్ కొఱుచూ, అవ ప్రోధుళాచూ
 ఇరుళ్ శురసై యోత్ లులక్కిరుళ్ నీజ్గు త్నేశ్వరేయ తీర్ ర్
 అరుళ్ శురన్నెల్లు లుయిక్కాట్టుచూ నాదన్ అరజ్నన్ ఎన్నుచూ
 ప్రోరుళ్ శురన్నాన్, ఎవ్వి రామానుశన్ ఏక్క ప్రోణియనే ॥91॥

మగ్రుం కూరంతు ఆకమవాతియిర్ కూరుమ అవప్ పెపాగుం ఆమ్
 ఇగ్రుం కూరంతు ఎయ్తు ఉలకు ఇగ్రుం నీంకత తణ్ ఈణ్ణియ చీర్
 అగ్రుం కూరంతు ఎల్లా ఉయిరక్కట్కుమ నాతణ్ అరంగుణ్ ఎన్నుమ
 పెపాగుం కూరంతాణ్ ఎమ్ ఇరామాన్మచుణ్ మిక్క పుణ్ణియణే. 91

márl shurandhu aagamavaadhiyár koorum avapporuļaam
 subject to extreme ignorance Pashupatha-faith talk lowly concepts
 followers

irul shurandhuyeyththa ulaha irul neenga, thán eendiya sheer
 ignorance rising thereupon those-in-the-world getting his-unique-
 got spoiled caught in darkness rid off, quality of-
 / ignorance

aru shurundhuyellaauyirhalakkum naathan áranganennum
 -kindnessincreasing to all souls (that) the Lord(is) Sri Ranganaatha
 (that)

porul shurandhaan,yemmiraamaanujan mikka punniyanē (91)
 central brought to Swami Raamaanuja highly fortunate ones
 aspect light

The faith in Shaiva aagamas as being authority, that Shiva is supreme reality and there is none above him spread ignorance like darkness and it was Sri Raamaanuja who with his unique quality of benevolence freed them all from that ignorance and enlightened them with the truth that 'Sri Ranganaatha is the Supreme Lord'. How blessed is that Mahaathma !

Amudhanaar highlights Sri Raamaanuja's comprehensive knowledge which enabled him to convince those who were having wrong beliefs, and his benevolence and compassion towards such people. Sri Raamaanuja propounded that the Supreme Lord is mercy personified and this easy accessibility to all chethanas allows them to see Him and worship (in 'archa' form).

శ్వాసంయు నోఎన్న పురిన్న మిలేనా, అడి పోత్తి శేయ్యమో
నుఱ్గి రుమం కేళ్ళ నువనాఱుమిలేనా, శేయ్యి నొలా పులవక్కు
ఎళ్ళ రుమో కెత్తి ఇరామానుట ! ఇనోఱు నీ పుహున్న ఎనో
కట్టుభూమో నేజుభూమో, నినోఱ ఇక్కారణమో కట్టుపైయే

॥92॥

పుణ్ణయి నోఅంపు పురిన్తుమ ఇంలేం; అటి పోఱ్ఱి చెయ్యమ
న్నుణ్ణారుమ కేంబి నువణ్ణరుమ ఇంలేం ; చెమ్మె న్నూలు
పులవగ్కు
ఎను అగ్రుమ కిర్తతి ఇరామాన్తుచ ! ఇంఱు నీ పుకున్తు ఎను
కణ్ణుంగ్గుమ నెగ్గుంగ్గుమ నింఱ ఇక్క కారణమ
కట్టురెయే. 92

punniya nonbu purindum ilēn, adi pōttri sheyyum
no-sacred-penance-have-I-performed, your-feet-to-get the action

nun̄narum kēlvi nuvanrum ilēn, shemmai nool pulavarku
subtle questions did not utter sacred texts scholars too

yen̄narum keerthi iraamaanuja! inru nee puhundhuyen
not fathomed greatness (of) Sri Raamaanuja now on you enter my

kannullum nenjullum, ninra ikkaaranām katturayē (92)
eyes (and) heart for staying the reason you please tell

Even the scholars who are proficient in sacred texts cannot fathom you, Sri Raamaanuja! I have not performed any sacred penance 'to you, Sri Raamaanuja! I have not performed any sacred penance 'to learn by realisation; nor have I served your feet and learnt from you

the method of questioning.' Despite this you have entered my eyes and heart. Please tell me the reason for this happening.

Sri Raamaanuja preached to all those who were not having comprehensive knowledge (samyak jnaana) and made them realise that Sriman Naaraayana is 'Sarva seshi' (Supreme Master). Amudhanaar highlights Sri Raamaanuja's role of saving chethanas (ujjeevana) from further cycle of births and deaths.

கட்டப் பேர்யுள் முக்கீ பேர்யுள்ளாகு, கயவரோ ஶோலுமா
பெண்டு கூடிசுமா பிரானோ அல்லானே, என் பேரு விநீயீ
கட்டித்துமுஜ்ஜோடு தன்யுள் என்னுமா ஒரோ வாலுருவி
வெண்டுக்கூடு இராமாநுசனா என்னுமா மெய்த்துவனே ?

॥93॥

கட்டப் பொருளை மறைப் பொருள் என்று, கயவர்
சொல்லும்
பெட்டைக் கெடுக்கும் பிரான் அல்லனே ? என் பெரு
வினையைக்
கிட்டிக் கிழங்கொடு தன் அருள் என்னும் ஒள் வாள் உருவி,
வெட்டிக் களைந்த இராமாநுசன் என்னும் மெய்த்தவனே. 93

katta porulai márai porul yenru, káyavar shollum
untenable textual being-passed-off-as-Vedas (by) wicked-ones-uttering
meanings

pettai kedukkum piraan allanē? yen peruvinaiyei
confusing talk refuting (it) isn't he a supreme-help ? my grave sins

kitti kizhayangodu thán arul yennum ól vaal uruvi
nearing right from the root out of his benevolence glittering-dagger-drawn-out
me

vettikkalaindha iraamaanujan yenum meytthavanē (93)
cut and destroyed (by) Sri Raamaanuja - named, the eminent tapasvi

Approaching me with his great will Sri Raamaanuja cut asunder right from the root the gravest sins committed by me and he indeed is a great tapasvi'; he also refuted and vanquished the confusing talk by wicked ones who passed off untenable meanings as the right meaning of Vedas. Isn't that an extraordinary help ?

Sri Raamaanujar upheld and lauded the Truth as propounded in the Vedic text ; "sathyamithi sathyavachaa raatheeetharaha ; tapaithi taponithyaha paurushistih" (Tait. up. Sheekshaa Valli) – Amudhanaar again lauds Sri Raamaanuja's epoch-making contribution in convincing the opponents about the right message of Vedas.

ತವಮ್ | ತರುಮ್ | ಶೆಲ್ಪುಮ್ | ತಹವುಮ್ | ತರುಮ್ | ಕಲಿಯಾ ಪ್ಪಣವಿ
 ಹೈವುಮ್ | ತರುಮ್ | ತಿಂವಿನ್ಸ್ | ಪಾತ್ತಿ ತ್ತರುಮ್ | ಪರಸಾದುಮ್ಮಾ ಎನ್ನುಮ್ |
 ತವಮ್ | ತರುಮ್ | -ತೆದಿಲ್ | ಇರಾಮಾನುಜನ್ | ತನ್ಸ್ಪ್ | ಬಾಣ್ಣವರ್ಕಣ್ಟ್ :
 ಉವನ್ಸುರುನ್ಸ್ | ಅವನ್ | ಶೀರನ್ಂ ಇ | ಯಾನೋನ್ | ಆಮ್ | ಉಳ್ಳ | ಮಹಿಂಧ್ರನ್ಸ್ | ||94||

தவம் தரும் ; செல்வம் தகவும் தரும் ; சலியாப் பிறவிப் பவம் தரும் தீவினை பாற்றித் தரும் ; பரந்தாமம் என்னும் திவம் தரும் தீது இல் இராமாநுசன் தன்னைச்

சார்ன்தவர்கட்டு ;

உவந்து அருந்தேன் அவன் சீர் அன்றி யான் ஒன்றும் உள்

மகிழ்ந்தே. 94

thávamthárum **shelvam** **tháhavumthárum, sháliyaappiravi**
 prapatti (he) grants the wealth of kindness gives, unending births

ppávamthárum *theevinai paattritharum, parandhaamam yenum*
samsaram-resulting grave karma gets rid of the seat of Sri Vaikunta

thivam tharum theedhu il iraamaanujanánnai shaarmdhavarhatku
 the higher world blemishless Sri Raamaanuja him-whoever approached

uvándhu arundhēn, avansheer anri yaan onrum ulmahizindhē(94)
welcome and his noble qualities me nothing with heart's
experience alone rejoicing

All those who approach Sri Raamaanuja seeking refuge get sharanaagathi culled out of 'the fruits of his penance' He grants them the wealth of his kind sympathy; he gets them rid of the unending births leading to samsaaic life and protects them. He secures for them liberation (i.e. attaining the higher world), the seat of Sri Vaikuntam. This being so, I desire to experience nothing save rejoice in the mind and heart remembering his noble qualities.

The term "thavam" has a number of interpretations and scholars refer to Gautama's dharma soothras' message on 'aathma guna'. It is said to refer to forty types of 'samskaaras'. Getting rid of sins from beginningless time and Sri Raamaanuja's role in setting us on the archiraadhi maarga (from where there is no return to this earth) is also said to be the interpretation of this hymn.

ஸாந்தோஸுயிக்ஷங்கு ஸத்தநவே ஶயோடு, அவக்ஷூபியவே
பஷ்டங்மா பரநுமா பரிவிலனாமாப்படி, பலுயிக்ஷமா,
விண்ணத்தீ நினோ ஈடுவானா எவு ராமாநுசனை
முந்தோ தலதுடித்து, உயோ மகூ நாலுமா வகுத்தநனே ||95||

உண் நின்று உயிர்களுக்கு உற்றனவே செய்து, அவர்க்கு உயவே
பண்ணும் பரனும் பரிவிலன் ஆம்படி பல் உயிர்க்கும்
விண்ணின்தலை நின்று வீடு அளிப்பான், எம் இராமாநுசன்
மண்ணின் தலத்து உதித்து உய்மறை நாலும் வளர்த்தனனே. 95

uttneenru uyirhalakku uttranavē sheydhū, avarkku uyavē
residing inside souls doing good (to them) in their self - realisation

<i>pannum</i>	<i>paranum</i>	<i>parivilanaampádi,</i>	<i>palluyirkum</i>
acting	the Lord	(like him) may not be said to be loving,	to all souls
<i>vin̄pinthalai ninru veedu</i>	<i>alippaan,</i>	<i>yem</i>	<i>iraamaanujan</i>
from-Vaikunta-the moksha	to grant	our	Sri Raamaanuja
<i>māṇin thálatthuuditthu,</i>	<i>uyymarai naalum</i>	<i>válarthanane</i> (95)	
in this world	manifested	for everyone to live	(he) nurtured and the means viz four Vedas spread

Despite residing in all souls and working for their self-realisation the Lord might be found to be wanting in love compared to Sri Raamaanuja who left Vaikunta to take birth in this world for the express purpose of helping in liberation (Moksha) and the aid for which, in the form of four Vedas, was nurtured and their meaning was spread by him far and wide.

People suffered from hatred and ignorance which the Lord could not drive out despite being present in all hearts as antharyaami and it called for a great mahaathma and seer to be amongst the people as one of them to be able to effect self-realisation. Sri Raamaanuja

propounded 'upaaya' as well as the resultant love towards God (bhagawath preethi). He also rendered obstacle removal (i.e. getting rid of praapthi virodhi viz. sins accumulated from beginningless time). He achieved paramapada praapthi, the goal, for all his devotees. Sri Raamaanuja's jnaana and vairaagya etc. were put into noble cause of upliftment of samsaaris.

வழருமா பிளக்கொண் வல்லஸ்யாலா, முக்கு நலா என்றியால்
க்கருமா துறை கட்டுத்தூயாடு, முடுக்குத்தீயானா
க்கருமாவுமா தரித்துமா விழுந்துமா தனி தரிசேசு
ஸங்ரா-வழை சூரை, ஜராமாநுஷனா-தன்ஸ் யுத்தவரே

||196||

வளரும் பிணிகொண்ட வல்வினையால், மிக்க நல்வினையில்
கிளரும் துணிவு கிடைத்தறியாது, முடைத்தலை ஊன்
தளரும் அளவும் தரித்தும் விழுந்தும் தனி திரிவேற்கு
உள்ள எம் இறைவர், இராமாநுகன் தன்னை உற்றவரே. 96

<i>valarum</i>	<i>pinikonda</i>	<i>valvinaiyaal,</i>	<i>mikka</i>	<i>nalvinaiyil</i>
ever-increasing	grief-ridden	grave-karma,	lofty	fortuitous circumstance

<i>kilarum</i>	<i>thuṇivu</i>	<i>kidaiththariyāḍdhu,</i>	<i>mudaitthalai oon</i>
great confidence		not having obtained	stink-ridden (this) body
(mahaavishwasa)			

<i>thalarum alavum dharitthum</i>	<i>vizhunddhum</i>	<i>tháni thirivérku</i>
till it gets	hopeless	wearing fallen (in the abyss alone roaming that
		(being embodied) of sensual pleasures)

<i>ular</i>	<i>yem iravar, iraamaanujan</i>	<i>thannai uttravarē</i> (96)
will become	your Swami Sri Raamaanuja	(those taking) refuge in him

Due to the strong influence of ever-rising karmas leading to tormenting of the soul, confidence in sharanaagathi (Mahaavishwasa) was not cultivated. Therefore, for this helpless situation of deteriorating/stink-ridden body given to sensual pleasures which I am subject to, the only saviours are those who have taken refuge in Raamaanuja. None else.

Amudhanaar lauds the greatest help rendered by Sri Raamaanuja in putting at rest the alternating cycle of life here and suffering up there, by providing the proximity of holy feet of mahathamaas like Koorathaazhwaan. If the opportunity to serve the feet of such

Raamaanujadaasaas presents itself, one can attain the domain of Sri Naaraayana. Sri Raamaanuja's unilateral and unsolicited help comes in for great praise – it is he who has extended the 'charamopaaya' and help for self-realisation.

தனை ஸ்தாக்ஷியூம் தனையினோர், மனு தாமரை தால்
தனை ஸ்தாக்ஷியூ எனை ஸ்தானை சு, தன் தகவால்,
தனை ஸ்தார்நை தனை ஸ்தாரிலை எனா சுப்பினை
தனை ஸ்தாரை, இராமாநுநை ஸ்தாமை தாசு சுமையே

||97||

தன்னை உற்று ஆட்செய்யும் தன்மையினோர்,
மன்னுதாமரைத்தாள்
தன்னை உற்று ஆட்செய்ய என்னை உற்றான் இன்று, தன்
தகவால்
தன்னை உற்றார் அன்றி தன்மை உற்றார் இல்லை என்று
அறிந்து
தன்னை உற்றாரை, இராமாநுசன், குணம் சாற்றிடுமே. 97

thannaiuttru aat sheyyum thanmeyinōr, mannu thaamaraithaal
(in) him who ever service-driven-devotees one-matching-the-other
took refuge (with that quality) lotus feet

thannai uttru aatsheyya yennai uttraan inru, thán thahavaal
him having got to do service allow me granted to-day, out of his kindness

thannai uttraar anri thanmai uttraar illai yenru arindhu
(in) him taking refuge other nature having (it)not-being-there knowing thus

thannai uttraarai, iraamaanujan gunam shaattridumē (97)
him-whoever-has Sri Raamaanuja noble bring to
taken as refuge qualities

(Please read the above meaning carefully): Sri Raamaanuja conferred his lotus feet to those devotees who took refuge in him in order to protect the interests of those who render service to him. Perceiving that there were no persons lauding or praising the noble qualities of his devotees, he praised his 'devoted' students himself - he saw to it that owing to his boundless compassion I serve those devotees of his whose lotus feet glittered with mutual likeness.

Some persons were not subservient to his devotees (not showing 'adiyaarkadimai') – Raamaanuja had in mind his shishyas like Koorathaazhwaan, Thirukuruhaipiraan Pillan, Paraashara Bhattar, Embar, Madapalli aachhaan when this observation was being made. He sincerely felt his devotees did not get due regard in terms of people not choosing them to get sharanaagathi through them.

* ஜகுமே ஜிய சுவஞ்சிதிலா ? ஜஸ்மா நரசில்லட்டு
ச்சுதுமே ? அவத்தே தோடர் தரு தோலீ, சுஷ்மா பிசுப்பிலா
நமே ? ஜி நமா ஜராமானுசனா நமே நமா வசதீ
விகுமே ? சர்ஜனைசாலா, மனமே ! ஸ்யலா-மேவுத்தீ ॥198॥

இடுமே இனிய சுவர்க்கத்தில் ? இன்னும் நரகில் இட்டுச்
சுடுமே ? அவற்றைத் தொடர் தரு தொல்லைச் சுழல் பிறப்பில்
நடுமே ? இனி நம் இராமாநுசன் நம்மை நம் வசத்தே
விடுமே ? சரணம் என்றால் மனமே ! நையல் மேவுதற்கே. 98

<i>idumē</i>	<i>iniya shuvargatthil,</i>	<i>innum</i>	<i>narakil ittu</i>
(will he) keep	in the sweet heaven,	if not,	in-the-hell (will he be) keeping

<i>chudumē ávatthai thodar tháru thollai,</i>	<i>shuzal pirappil</i>
to scorch they again get endless cycle,	returning to the birth

<i>nadumē ini nám iraamaanujan námmai nám vashatthē</i>
will he stop further our Sri Raamaanuja us (from) our path

<i>vidumē sharanamenraal, mánámē ! naiyyal mevudarkē(98)</i>
(will be) liberate if we ask O my mind/ don't be to get (us) for refuge, disheartened

O My Heart! 'Our Raamaanuja on knowing that we are seeking his refuge, whether he will lodge us in the sweet heaven or push us into the abyss of hell and subject us to seething ? or will he consign us to the never-ending cycle of births and deaths ? or will he change the course of our present life ? Do not falter ; do not sulk.

Amudhanaar tells himself that prapatthi / liberation is definite as he has taken refuge in Sri Raamaanuja. As he was not sure as to what is good and not favourable to him, he was prepared to follow Sri Raamaanuja fully just as Sri Raama was prepared to do anything his

father wanted Him to do – it means that Sri Raamaanuja will never instruct him to do anything which was not for his good (he does not engage himself in 'aashritha virodha'). If he asks Amudhanaar to follow Kooraathaazhwaan, he knows it will be in his interest only.

ತಜ್ಞ ಭೂಮಾರುಮ್ಯೋ ಶಾಕ್ತಯ ಪ್ರೇಯೋಹಳ್ಳಿಮ್ಯೋ, ತಾಮ್ರೋಶದ್ವಯೋನ್ನೋ
ಕೊಳ್ಳೋ ಕತ್ತಲ್ಲೋಮ್ಮಾರುಮ್ಯೋ ಶೂನಿಯವಾದರುಮ್ಯೋ, ನಾನ್ಯಜ್ಯೋಯಿಮ್ಯೋ
ನಿಷ್ಠ್ಯೋ ಸ್ವಂತಮ್ಯೋ ಶಯೋ ನಿಶರುಮ್ಯೋ ಮಾಗ್ನಾಸರ್ಥೋ - ನಿಳಾನಿಲತ್ತೋ
ಪ್ರೋಳ್ಳೋ ಕಡ್ಡಹಳ್ಳಿಮ್ಯೋ, ಏಮ್ಯೋ ಇರಾಮಾನುಶ ಮುನಿ ಪ್ರೋನ್ನೋ ಪಿನ್ನೋ ॥199॥

தற்கச் சமணரூப் சாக்கியம் பேய்களும், தாழ் சடையோன் சொல் கற்ற சோம்பரும் சூனியவாதரும், நான்மறையும் நிற்கக் குறும்பு செய் நீசரும் மாண்டனர் நீள் நிலத்தே பொன் கற்பகம், எம் இராமாநுச முனி போந்த பின்னே. 99

thaarkacchamanarum shaakiya peyyhalum, thaaz shádeyön
the polemic shramanas intransigent bouddhas Eeshwara's

shol kaththa shombarum shooniyavaadharum, naanmaraiyum
 Those who have learnt nihilists (despite) four
 shaiva aagamas, Vedas

nirka kurumbu shei neesharum maandanar neel nilatthe
being there wrong given mischief- vanquished in this whole earth
Interpretations (by) mongers

pon karpaham, yem iraamaanujamuni pondha pinnē (99)
 the lofty wish - our Sri Raamaanuja after he was born
 yielding - tree like,

After the birth of wish-yielding tree (KalpakaVriksha) viz. Sri Raamaanuja in the vast earth, the followers of hollow faiths like the polemic shramanas, intransigent bouddhas, those conversant in shaiva aagamas, nihilists, who gave wrong interpretations of glittering four Vedas, all those mischievous opponents were vanquished.

'Aabaasa máthaas' meaning polemic faiths would lead to 'adōgathi' i.e. ending up in hell since they do not have the Vedic foundations : 'ashaashtra vihitham ghoram tapyantheye tapojanaha' says Lord Krishna in the Gita echoing this view.

ಪ್ರೋನ್ದದೇನ್ ನೆಜ್ಞನ್ಮಾಮ್ ಶೋನ್ ವಣ್ಣ ಉನದಡಿಪ್ರೋದಲೋಹ್ ಶೀರ್
 ಅಮ್ ತಳ ತೇನುಷ್ಣಮನ್ದಿದ ವೇಣ್ಣ ನಿಸ್ವಾಲದುವೇ
 ಕಣ್ಣದ ವೇಣ್ಣಮಿರಾಮಾನುಷ ! ಇದು ಅನ್ ಅ ಒನ್ ಈಮ್
 ಮಾನ್ಹಿಲ್ಲಾದು, ಇನಿ ಮತ್ತೊನ್ ಈ ಕಾಟ್ ಮಯಕ್ಕಿಡಲೇ

||100||

ಪೋಂತಹ್ತು ಎನ್ ನೆಂಗ್ರೆಸ್ ಎನ್ನಾರ್ಮ ಬೆಪಾಂ ವಣ್ಣಿ, ಉನ್ನತು
 ಅತಿಪ್ಪೋತಿಲ್ ಓಂಕಿರ್
 ಆಮ್ ತೆಲಿ ತೆನ್ ಉನ್ನಿ ಅಮರ್ನತ್ತಿತ ವೆಣ್ಣತಿ ನಿಂಪಾಲ್ ;
 ಅತ್ತಾವೆ

ಈನ್ತಹಿತ ವೆಣ್ಣಿಮ್ ; ಇರಾಮಾನುಷ ! ಇತ್ತು ಅಂಱಿ ಓಂನ್ನರ್ಮ
 ಮಾನ್ತಹಿಲ್ಲಾತ್ತು ; ಇನಿ ಮರ್ತ್ತು ಓಂನ್ನರ್ ಕಾಟ್ ಮಯಕ್ಕಿಟಲೇ. 100

pōndhu yen nenju yennum pon vāndu, unadhu adi pōdhil voñsheer
 reached my-heart-like-a-golden-bee, in your lotus feet the beautiful

aam theli thēn undu amarndhida vēndi, nin paal adhuuē
 qualities the nectar after to live always desiring, to you those very
 drinking qualities

<i>yeendhida vēndum iraamaanja!</i>	<i>idhu anri onrum</i>
grant and oblige	Sri Raamaanuja these other than no other

maandhahilladhu, ini mattru onru kaatti mayakkidalē (100)
 thing it can drink after-all-this any - other - showing do not entice
 thing

O Raamaanuja! my heart, like a golden bee, having drunk the nectar-like noble qualities contained in your lotus feet always wished to remain there only. Please (continue to) grant the very qualities and oblige; it will not savour anything else. Such being the case, do not try showing something else and entice.

Now that 'vivekam' or 'wisdom' has dawned, Amudhanaar says that, he will savour the nectar of the lotus feet of Sri Raamaanuja. This forms the main theme of his Nootrandhaadhi.

ಮಯಕ್ಕುಮಿರು ಎನ್ನೆ ಪಲ್ಲಿಯಿಲ್ ಪ್ರೋಣ್ಣ, ಮದಿ ಮಯಜ್ಞ
 ತುಯಕ್ಕುಮ್ ಹಿರಿಯಿಲ್ ತೋನ್ ಅಯ ಎನ್ನೆ, ತುಯರಹತ್ತಿ
 ಉಯಕ್ಕೊಣ್ಣ ನಲ್ಲುಮ್ ಇರಾಮಾನುಷ ! ಎನ್ ಅದು ಉನ್ನೆ ಉನ್ನೆ
 ನಯಕ್ಕುಮವಚ್ಚೆ ದಿಮ್ಮಾಕ್ಕೆನ್ನರ್, ನಲ್ಲವರೆನ್ ಈ ಸ್ನೇಹೆ

||101||

மயக்கும் இரு வினை வல்லியில் பூண்டு, மதி மயங்கித்
துயக்கும் பிறவியில் தோன்றிய என்னை, துயர் அகற்றி
உயக்கொண்டு நல்கும் இராமாநுச ! என்றது உன்னை உன்னி
நயக்கும் அவர்க்கு இது இழுக்கு என்பவர் நல்லவர் என்றும்
நெந்தே. 101

mayakkum iruvinai valliyil poondu, máthi mayangi
(capable of) stepping two types of sins the net caught in, mind being enticed
up ignorance

tthuyakkum piraviyil thonriya yennai, thuyar ahattri
and eluded (repeated births) having been me, from despair/ severed
in samsaara born grief

uyakkondu nálhum iraamaanuja ! yenradhu unrai unni
uplifting and conferring Sri Raamaanuja those such words remembering
talking about cleansing you

nayakkum avarku ithu izakku enbavar, nállavar yenrum naindhē(101)
desiring to those this un- so they say good men always heart
-becoming melts

'O Raamaanuja, take me out of this net of two types of sins (Karmas) resulting in repeated births and deaths and get rid of the despair/grief accompanying them, thereby uplifting me'-such statement lauding your ability to cleanse is not considered right by those who are absorbed in you and steeped in your thoughts as they think that it is wrong to ask you to take this action.

Repeated 'aachaaryaaanubhava' is the ultimate concept and benefit in terms experiencing aachaarya's proximity / thereon getting rid of the accumulated sins / making way for attaining paramapadam (Sri Vaikuntam).

ஸ்ரீயூஸ்நம்மனா ஸுஷப்பி லந்து எனா நா ஒருஸ்தோ
பயனிராமாநுசனேநா சமூஹதோ, அருவஸ்தேநா
கீர்யமா தோமாவா க்ஷா சருடி஦ுமா கால குத்தோ பூத்தோமா
வீரயுவுடன்லா, லநா வசீபு எனா பாலீநா வஞ்சந்தமுவே ? ||102||

நெந்தும் மனம் உன் குணங்களை உன்னி ; என் நா இருந்து எம்
ஐயன் இராமாநுசன் என்று அழைக்கும் ; அருவினையேன்
கையும் தொழும் ; கண் கருதிடும் காண் ; கடல் புடை சூழ்
வையும் இதனில், உன் வண்ணமை என்பால் என் வளர்ந்ததுவே?

naiyum mánam unn guṇangalai unni, yen naa irundhu yem
 melts my heart your noble qualities thinking, my tongue constantly our

ayyan iraamaanujan yenru azaikkum, aruvinai yēn
 master Sri Raamaanuja so calling invites, excessively-sinned-me

kaiyyum thozum kāṇ karudhidum kaana kadal pudai shooz
 hands convey eyes crave to see you oceans surrounding
 obeisance

vaiyyam idhanil, unn vanmai yenbaal yen vaṭarndhadhuvē (102)
 In this vast earth your benevo- towards me for which reason it
 lence took shape.

My master Raamaanuja! my heart melts thinking constantly about your noble qualities ; my tongue keeps uttering loudly 'O Raamaanuja', while my terribly sinned hands clasp to show obeisance. My eyes long and crave to see you. You, with your benevolence which has spread far and wide in this ocean-surrounded earth, how did you at all choose me for receiving your compassion?

It is indeed quite a transformation that the sense organs which were absorbed in enjoying material things, are now busy in activities connected with the aachaarya leading to 'aachaaryaaanubhava'. In addition, the organs also contribute by way of prostration to the aachaarya.

வச்நூ வேம் கோப முட்டியோன்றாய், அந்து வாச்வனோ
 சக்நூ போனாக்மொ கிழித்தவன், கீட்டூ பூற்றுமூன்று
 வீழ்நிட்டுமொ திண்டு இராமாநுதனே-தனை மீயோவிஸ்தே ஸோயோ
 கழிந்து நன்னானமல்தனே, கீற்று கெள் எந்தே

||103||

வளர்ந்த வெம் கோப மடங்கல் ஓன்று ஆய், அன்று வாள்
 அவணன்

கிளர்ந்த பொன் ஆகம் கிழித்தவன், கீர்த்திப் பயிர் எழுந்து
 விளைந்திடும் சிந்தை இராமாநுசன் என் தன் மெய்வினை நோய்
 களளர்ந்து நன் ஞானம் அளித்தனன், கையில் கனி என்னவே.

vaṭarndha vem kopa madangal onraai, anru vaal avuṇan
 excessive terribly angry appearing as man-lion, in yore sword demon's

kīlarndhā ponnaaham kizhitthavan, keerthi payir yezhundhu
 over grown/ golden-coloured-chest (He) tore, the glory-grains germinated
 mighty (seeds)

vilaindhidum shindhai irramaanujan yen thán meivinainōi
 having-the-heart-to-grow Sri Raamaanuja my physical-karmic-grief

kaļaindha nál jnaanam alitthavan, kaiyyil káni yennáve (103)
 destroying the lofty knowledge granted, in the goose-like
 fully palm berry

In the (Narasimha) avataara as man-lion, the Lord assuming a terribly angry stance killed (with his nail) the golden coloured chest of the sword-wielding Hiranyakashipu. The seeds of Lord's glory grew 'in the fertile fields of Raamaanuja's heart'. Sri Raamaanuja in turn destroyed, the physical karmic grief (re-births) and presented me with lofty/ripe knowledge just as easily as having a small goose-berry fruit in the palm.

Amudhanaar refers to Sri Raamaanuja presenting him the knowledge of Tattva (ultimate Reality), Hita (means/way to attain) and Purushaarth (the goal to be attained) by removing ignorance in an easy manner.

ಕೈಯುಲ್ ಕನಿ ಎನ್ನ ಕೈನ್ನೆ ಕ್ಷಾಟಿ ತ್ವರಿತುಮ್, ಉನ್ನ-ತನ್
 ಮೆಯುಲ್ ಪಿಣ್ಣಾಯ ಶೀರನ್ಂಜ ವೇಣ್ಣಲನ್ ಯಾನ್, ನಿರಯ
 ತೋಯ್ಯುಲ್ ಕಡಕ್ಕಿತುಮ್ ಶೋದಿ ವಿಂ ಶೇರಿತುಮ್ ಇವ್ಯಾಪ್ತಿಂ ನೀ
 ಶೈಯ್ಯುಲ್ ತೆಪ್ಪನ್, ಇರಾಮಾನುಜ ! ಎನ್ ಶೈಮಾಜ್ಞೋಷಣೆ ! ||104||

ಈಯಿಲ್ ಕನಿ ಎನ್ನಿಕ ಕನ್ನಣಣಿಕ ಕಾಟ್ಟಿತ ತರಿತುಮ್, ಉನ್ ತನ್
 ಮೆಯ್ಯಿಲ್ ಪಿರಂಕಿಯ ಸಿರ ಅಂತರಿ ವೆಣ್ಣಿತಿಲಿನ ಯಾನಿ ; ನಿರಯತ
 ತೊಯ್ಯಿಲ್ ಕಿಟಕಿತುಮ್ ಕೋತಿ ವಿಂ ಕೋರಿತುಮ್ ಇವ್ ಅರುಳ್ ನೀ
 ಚೆಯ್ಯಿಲ್ ತರಿಪ್ಪಣಿ, ಇರಾಮಾನುಜ ! ಎನ್ ಚೆಮ್ಮಂಗ ಕೊಣ್ಣಿಲೆ !

kaiyyil káni yenna kannanai kaatti tharilum, unn thán
 hand-held-fruit like Sri Krishna even if presented, your

maiyyil pirangia sheer anri, vēndilan yaan, niraya
 body's shining features aside, will not see, I, the hell (samsaara)

tthoyyil kidakkilum shōdhi vin shērilum ivvaruł nee
 in a big crater lying glorious - heaven -attaining this you
 if it presents itself compassion

sheyyil dharippa, iraamaanujaa ! yen shezhum kondalē (104)
 grant sustain, Sri Raamaanuja ! my, rain-cloud-like (kindness)

You, Swami Raamaanuja, excel the full-grown rain cloud in your compassion. Just like the small fruit easily occupying my hand, even if you show me the Lord himself, my eyes will not see anything save your beauty, benevolent heart, scholarship. All that I need, whether I am in the abyss of hell in terms of samsaariic life or whether I attain the lofty heaven, is your compassion. Only if you show or grant it, can I sustain myself here or in heaven.

Just as Madura Kavi 'enjoyed' seeing Sri Nammaazhwaar so also Amudhanaar rejoices seeing Sri Raamaanuja whose face clearly exudes his noble qualities to him – Sri Nammaazhwaar elucidated the greatness of the Lord in an easy manner and so did Sri Raamaanuja depict Sriman Naaraayana's supremacy and the way to attain Him.

சழுந்தே பாக்ஷர்லா கண் துலிலா மாயனா, திருவடிக்ஷேபம்
விழுந்தூர்வாரா ஸெஜ்ஜாலா மேவு நலா ஜானி, நலா வேதியர்ளா
தொழுமா திரு பாத்திராமாநஷ்ணே தூழுமா பேரியீரா
எழுந்தேதாகுவிதமா, அடியீநுக்கருக்கும்பே

||105||

செழுந்திரைப் பாற்கடல் கண் துயில் மாயன், திருவடிக்கீழ்
விழுந்திருப்பார் நெஞ்சில் மேவு நல் ஞானி, நல் வேதியர்கள்
தொழும் திருப் பாதன் இராமாநுசனைத் தொழும் பெரியோர்
எழுந்து இரைத்து ஆடும் இடம் அடியேனுக்கு இருப்பிடமே.

105

*sheyundhirai paarkadal kañ thuyil maayan, thiruvádikeez
(having) beautiful (in) the milky-ocean reclining Lord, under His feet
waves*

*vizundhiruppaar nenjil mēvu nál jnaani,nál vēdhiyarhal
(serving) the mahaathmaas hearts willingly great scholars, erudite-Vedic-
scholars*

*thozhum thiruppaadhan iraamaanujanai thozhum periyōr
serving having-the-sacred- Sri Raamaanuja, served (by) great
feet devotees*

*yehzhundhu irraitthu aađum yiđam adiyenukku iruppidamē(105)
repeatedly getting up the place of to me residing place
in a happy trance dancing (that is my)
with loud recitations*

In the milky ocean with enchanting waves the Lord is reclining with amazing actions and in the heart of those serving at His feet ; the great mahaathmaas, learned ones and erudite Vedic scholars are at home serving the feet of Sri Raamaanuja also and they keep getting up repeatedly and dance with chantings - that very place is where I reside.

The moolasthaanam' for all 'vibhava murthies' is Thirupaarkadal, the milky ocean. Sri Raamaanuja is in the company of Vyasa, gods etc. there. It appears that the Lord looks at Sri Raamaanuja condescendingly for having written Sri Bhaashya ! "While he is doing 'prachaaram' here with his Sri Bhaashya, I also would like to sing my hymns up there lauding his contributions" says Amudhanaar. He queries Sri Ramaanuja about his perception that 'Enberumaanaar anubhava' is superior to that of Emberumaan's (The Lord's) - Is it a mere conception or truth / reality ? He desires to be present at the feet of those who are serving Him incessantly.

* ఇరుప్పిడమో, వైస్కంపమో వేబ్దిడమో, మాలిరుజోల్లయై ఎన్నుమో
ప్రోరుప్పిడమో, మాయనుళ్ళనరో నల్లోరా ; అవ్యేతసొల్లిధుమో వన్ను
ఇరుప్పిడమో మాయనిరామానుశనో ఘనట్టు, ఇనోచవనో వన్ను
ఇరుప్పిడమో, ఎనో-తనో ఇదయత్పో తనళ్ళస్సుషపే ॥106॥

* இருப்பிடம் வைகுந்தம் வேங்கடம், மாலிருஞ்சோலை
என்னும்
பொருப்பிடம் மாயனுக்கு என்பர் நல்லோர் ; அவை
தன்னெடும் வந்து
இருப்பிடம் மாயன் இராமாநுசன் மனத்து ; இன்று அவன் வந்து
இருப்பிடம் என்-தன் இதயத்துள்ளே, தனக்கு இன்புறவே.

* *iruppidam vaihundham vēngadām, maalirujolaiyennum*
living place the Vaikunta Thirumala, Thirumaalirumjolai

poruppidam maayanukku yenbar nallōr, avai thannodum vandhu
the hilly to the Supreme so (they) the learned along with those arriving
places Lord say ones, sacred places,

iruppidam maayan iraamaanujan manatthu inru avan vandhu
to stay that Lord (in) Sri Raamaanuja's heart now he came

iruppidam, yen thān idayatthulle thanaku inburavē (106)
arrived at (in) my heart only to him imparting ecstasy

The Lord resides in Sri Vaikunta, Thirumalai, Thirumaalirumjolai and such hilly places ; so say the learned ones. That Lord has arrived with those places and has lodged Himself in our Raamaanuja's heart. The great ones accompanied by the Lord including Sri Raamaanuja have arrived here to stay in my heart.

Right form Paramapadam upto Thirvēngadam (Thirumalai) there are in between many places like 'Soorya mandalam' etc. Similarly between Thirumalai and Thirumaalirumjolai there are a number of Thirupathis (meaning Lord's dwelling centres). Sri Raamaanuja has rejoiced experiencing everyone of these 'divya deshas'. All the 'divya deshas' are interconnected in the heart of Sri Raamaanuja, that too in just a corner of his heart ! Although he is primarily connected with Sri Rangam he just does not stay at one place (one heart !). Amudhanaar exclaims that he reigns only in his heart permanently !! Although my praises to him have come to an end, in order to do justice to describe / narrate various experiences connected with him, countless hymns require to be composed !" Amudhanaar affirms.

* ஜந்து தீலத்திராமானுச !, என் சூப்பேவிடத்துமா
வந்த ஸோயுடலா மோஸுமா பக்னிசுநூ ; என்றிய
துந்து ஏயைநுமா, ஶோலுவாரோ சூரூ ; உன் தோஷாட்டு
அங்கிருக்ஷுஂயி, வந்து அக்ஷுய்சாப்புத்து ॥107॥

* என்பு உற்ற சீலத்து இராமாநுச ! என்றும் எவ்விடத்தும்
என்பு உற்ற நோய் உடல்தோறும் பிறந்து இறந்து, என் அரிய
துன்பு உற்று வீயினும் சொல்லுவது ஒன்று உண்டு ;
உன் தொண்டர்கட்டகே
அன்பு உற்று இருக்கும்படி, என்னை ஆக்கி அங்கு
ஆட்படுத்தே. 107

*inbu uttra sheelatthu iraamaanuja! yenrum yevvidaththum
ecstatic good - natured Sri Raamaanuja! always all over*

*yenbu uttra noī udal dhōrum pirandhu irāndhu, yen áriya
hidden-in-bones diseases- in the bodies being born living countless
affected*

thunbu uttra veeyinum shollu vadhu onru undu, unn thondarhatke
undergoing - suffering end up, one for your devotees
to proclaim thing

ánbu uttru irukkumpádi, yennai aakki angu aatpadutthé (107)
as a devotee to - be me render those (and make me)
(me) devotees their servant

You Raamaanuja. sweet nature and ecstasy personified! I have one request, that is, even if, through countless painful births and deaths, I pass through this disease-affected 'cage of flesh and bones', you please see to it that at all times and at all places, I get absorbed in having/showing bhakthi and serve the holy feet of your devotees.

Even if I am born in this world with 'Prakrithi vaasana', through them I should have the memory of this experience throughout. Such memories should enable me do kainkaryam to those who are doing service to you 'all times through', he longs. He feels such service is superior to doing kainkaryam to the Lord at Paramapadam.

Recounting the episode of Gadhya Trayam on Panguni Utthiram Amudhanaar talks about the togetherness of the divine couple as being Paratattva (reality) and Sri Raamaanuja's contribution of Vishishtaadvaita (Tattva, hita and Purushaartha).

* ಅಜ್ಞಯಲ್ ವಾಯ್ವಯಲ್ ತನ್ನರಜನ್, ಅರ್ಯಾಹತನ್ನಮ್
ವಿಷ್ಯಯ ಮಾ ಮಲರ್ ಪ್ರಾಪ್ಯಯ್ ಶೋತ್ರಮ್, ಪತ್ತಿ ಎಲ್ಲಾಮ್
ತಂಗ್ಯಯದ್ವಂತ್ ಮೃತ್ಯು ನೆಜ್ಜ್ಯೇ ! ನಮ್ ತಲ್ಮಿಯೈಯೇ
ಪ್ರೋಜ್ಯಯ ಕೇತ್ರ, ಇರಾಮಾನುಷನಡಿ ಪ್ರಾಮನ್ಯವೇ

||108||

ಅಂಕಯಲ್ ಪಾಯ್ ವಯಲ್ ತೆನ್ ಅರಂಕನ್ ಅಣಿ ಆಕ ಮಂತ್ರಾಮ್
ಪಂಕಯ ಮಾಮಲರ್ಪ ಪಾವೆವಯಪ ಪೋರ್ಥತುಮ್, ಪತ್ತಿ ಎಲ್ಲಾಮ್
ತಂಗಿಯತ್ತ ಎಂಣತ್ ತಮ್ಮತ್ತು ನೆಂತ್ರು ! ನಮ್ ತಲ್ಮಿಯೈಯೇ
ಬೆಪಾಂಕಿಯ ಕೀರ್ತತಿ ಇರಾಮಾನುಷನ್ ಅಧಿಪ ಪ್ರ ಮಂಣವೇ. 108

<i>am kayal paai vayal thennarangan ani aahum mannum</i>
cute fish jumping Sri Ranganaatha attractive chest residing
<i>pángaya maamalar paaveyeli póttradhum, patthi yellaam</i>
(in the) lofty lotus flower - residing Sri Mahalakshmi take refuge and all-devotion pray

<i>thangiyathu</i>	<i>yenndh thazaitthu</i>	<i>nenje !</i>	<i>namthálai mishaiyē</i>
(in you) located	so - complete	my heart !	on our head
<i>pongiya keerthi,</i>	<i>iraamaanujan</i>	<i>ádippoomannavē</i>	<i>(108)</i>
widely spread greatness,	(in) Sri Raamanuja's	lotus feet permanently	

O my heart! complete devotion and greatness characterise Sri Raamaanuja! If his holy feet were to adorn our heads permanently, we should seek refuge in lotus-dwelling Sri Mahalakshmi who has made home in the attractive chest of Sri Ranganaatha who is reclining on the serpent in Sri Rangam surrounded by the (Kaveri) watered - fields where cute fish keep jumping up.

Various forms of bhakthi like sravanam, keerthanam etc. lead to bhagavath - bhaagavath - aachaarya devotion, and to achieve this we should have bhakthi in the lotus feet of Sri Raamaanuja and we should pray to him. Even more pronounced is the result of our prayer to Sri Mahalakshmi since 'phalam' is guaranteed when we pray to the Goddess, Sri Mahalakshmi.

Amudhanaar does mangalaashaasanam to the Lord with Sri Mahalakshmi and all his bhakthi converges in his heart to declare the 'phalam' of seeking "Their kataaksham" (merfical attention).

Srimathe Raamaanujaaya Namaha
Sri Rasthu

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